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Christian Herald

NOVEMBER 1950

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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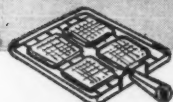
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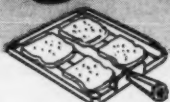
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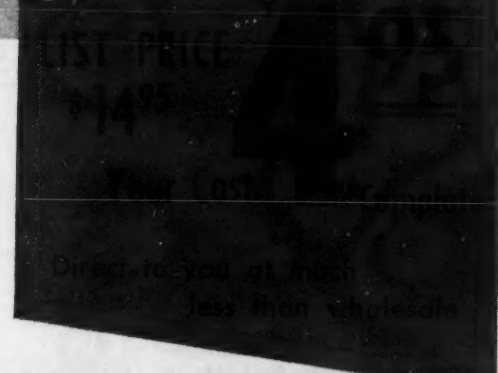


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The cover:

Grandma had better get that turkey basted or everybody will be late to Thanksgiving service. Sure is fortunate Woodi Ishmael painted the church so near. Not like the days when you had to hitch up Prince and make sure the laprobes were in the buggy for the

long, cold ride to church. Of course then Grandma couldn't have gone anyway, with all the cooking to do. This newfangled automatic stove does everything but carve the bird, and the rest of the dinner is already prepared, waiting in the freezer. Oh, the good new days!

ALL IN THE FAMILY

Composer and lecturer Geoffrey O'Hara (*Are the Churches Against Singing?*) is perhaps best known for "I Walked Today Where Jesus Walked" and other sacred songs (although many will remember his "unsacred" World War I hit "K-K-K Katy"). On his return from ten weeks in Britain and France to his Pawling, N.Y. home this summer, Mr. O'Hara commented that the state of congregational singing in Europe is even worse than here.

U. S. Army Reserve

Major William P. Buttler (*I Met the General Again*) who is national president of Beta Phi Gamma, honorary journalism fraternity, is director of publicity and instructor in journalism for Pasadena (Calif.) City College, his alma mater. Besides, he teaches English and vocabulary building in night school. Reserve duty is his hobby, and it does take him on some interesting trips. Family consists of wife Virginia, sons Billy 7, and Gary nearly 5.



Haviland Hollow, N. Y., is home to Angelo Patri (*Reading for Family Togetherness*), from where he writes his syndicated newspaper column, "Our Children." All his life devoted to securing better education for all children, the Italian-born educator and author enjoys the leisure his retirement provides for such activities as wood carving, golf and walks in the field with Sean, his Irish terrier. For many years he worked with schools in New York City.

December sparkles with Thelma Slayden's "The Christmas I'll Never Forget," the conscience-probing "Are You Christian at the Wheel?" an abundance of Christmas fiction and poetry, the inspirational inside life story of Bowery Mission pastor, George Bolton, plus PROTESTANT CHURCH, fairly bulging with ideas for your congregation.

NOVEMBER, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 70 NUMBER 11

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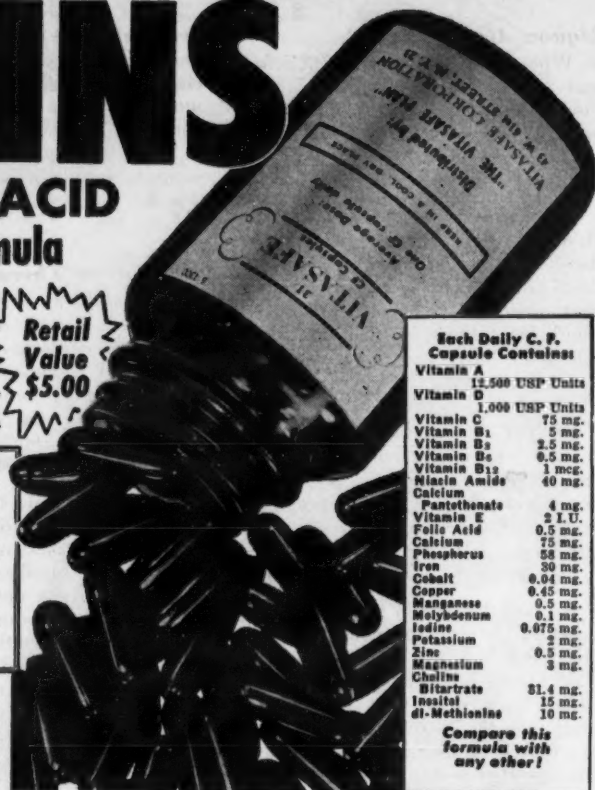
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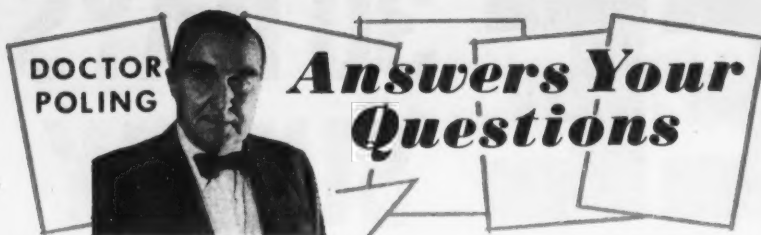
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● *What happened to the bill which was introduced in Congress and, I thought, passed, to prohibit the sale or distribution of intoxicating liquors in airplanes?*

NEW JERSEY

H.T.

The bill was introduced and the House of Representatives passed it but the Senate did nothing and the bill died. The bill will be introduced in the next session of Congress. Certainly it should pass. In my opinion, it is an intolerable thing that there should be this or any delay.

Vote for Whom?

● *You and others say "Get out to vote." But for whom and for what? I see no one who gives us any promise of really leading us toward justice, peace and security. What is your answer?*

TEXAS

E.G.

If I had the answer to your question I would be able to answer all questions! But I do not have that answer. I do know, however, that as a good citizen I am bound to vote my convictions even though I may be compelled to write in the name of a candidate. I am sure that is what you will do, too.

A Democracy or a Republic?

● *Why do people refer to this country as a democracy when the United States is a republic?*

TENNESSEE

W.F.M.

I respect your opinion and convictions. Definitely ours is a republic, but also it may be properly classified as a republic form of democratic government. For me, at least, there is no quarrel and no basic difference of opinion.

Women Bible Teachers

● *In I Timothy, Paul says that he is writing "by the command of God our Saviour" and in the second chapter, verse 12, he says "I suffer a woman not to teach or usurp authority over the man." Do you think any woman should teach an adult Bible class in Sunday school if the class is composed mostly of men with a few women in the class?*

TENNESSEE

V.H.G.

I cannot go along with Paul and what he has to say about women in the church. Humbly, but definitely, I

disagree! I think that it is quite all right for a woman to teach an adult Bible class even if there are more men than women in the class—provided, of course, the woman herself is a competent teacher. And may I add that "to usurp authority" is always bad business whether woman over man or vice versa.

Hypnotism Therapy

● *Our child of 11 is quite irresponsible. She is nice and fine, but just doesn't concentrate—goes off in all directions. We have a very reputable hypnotist in our community and he has helped other children. Would you advise our consulting him?*

PENNSYLVANIA

(Mrs.) L.B.B.

I would hesitate to so advise. Your child seems to me to be a very normal little girl. I would not run the risk of crushing her ebullient spirit. I do not know important details in the case, but having read your letter, I feel that if you will follow through, keep persistently behind and all about her—always with loving care—she will come through with right decisions and attitudes. I pray that you will be led aright.

Religion in the School

● *I can't agree with your answer to "Should religion be taught in public schools?" What you and I would regard as vital would be offensive to many others, and vice versa. I see no common ground, no area that would avoid sectarianism.*

INDIANA

W.C.D.

Others have found a common ground, among them William L. Bennett, M.D., of Huntington, N. Y. In a

Christian Herald Announces Dr. Poling's Radio Program

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116 for your local station.)

recent issue of *The Long Islander*, an article appeared entitled "Placing the Ten Commandments in Parochial and Public Schools." The story is inspiring and suggestive for all other American communities. This is timely in itself, but also it is suggestive of what is essentially just the beginning. Not only the Ten Commandments but many other passages from both the Old and New Testaments offer a "common ground" high above the field of sectarianism.

Soft Drinks and Beer

● *I enclose a beautiful advertisement of two lovely children. They are shown enjoying a soft drink which is manufactured by one of the more successful breweries. What can be done about a thing of this character?*

NEBRASKA

A.H.

There is just nothing that we can do about such an advertisement as this, as it is within the law. Of course, you may write and state your protest even as you have written to me. It is just too bad that this particular name and trade mark are associated with both soft drinks and beer.

Chain Letters (Cont'd)

● *Do you never make an exception in the matter of chain letters? Are not some chain letters good?*

MASSACHUSETTS

L.F.

I make no exception in the matter of chain letters. Frequently the purpose is good but the principle and the method are wrong, entirely so. Just now I have two more of these things on my desk. One is a "good luck prayer" which carries 19 signatories and I am instructed to add my name at the bottom and remove the one at the top. Against all the promised curses that frequently accompany such as this, I have removed everything to my waste basket. The second letter admonishes me to copy and "see what happens to you in four days." Now I shall never know!

Unsettling Teaching

● *I am greatly disturbed by the teaching of certain women who have come to our community. They have unsettled me in my church relations but I cannot be satisfied either to go or stay. Can you help me?*

WISCONSIN

G.V.

My advice to you is "Remain in your church." Do not allow yourself to be disturbed by these teachers. They may be sincere but as you describe their teaching they are sadly mistaken and unworthy of the following they seem to inspire. This question and the letter which accompanied it leaves me in no doubt as to my answer.

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Bill Balduzzi,
Terre Haute, Ind.

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Mrs. Fred Richter,
Clear Lake, Wis.



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Dear Friends:

I want you to excuse me for the letter I'm sending to you. I am a very miserable girl because my cruel destiny gave me very bad strokes since I was but a little child. I was only 12 years old when I was affected by T.B. For ten whole years I have been sick in bed suffering bitterly. I have not experienced any joy in my life, and my lips have never smiled. I get awfully disappointed and tears roll down my face whenever I think that there is nobody to care for me. My mother tries so hard to support my 5 younger brothers and sisters. They are not only very poor, but victims of the last earthquake too. Our house was completely destroyed, that is why they are living in a hut now. My sister who could help my mother a little got recently sick too.

Please dear friends, don't close your heart to my appeal and send whatever you want. If I had money to buy the medicine perhaps I would feel better. I'll be grateful to you all my life. All my hopes are set on you.

Yours respectfully,

Panayiota Demopoulou
Sanitarium Soteria
Athens, Greece

How can we call ourselves Christians and refuse to put a smile on the lips of this girl? She certainly needs the Word of God as so many of the other 2,200 patients in this Sanitarium do. But as the Word of God is given to her, we must also make her feel in a tangible way our love by providing the needed medicine, food and clothing. The same we must do for her dear homeless earthquake-stricken family.

At this Thanksgiving season the American Mission to Greeks has the opportunity of distributing to such needy families in Greece 2,000 food packages. With only one dollar 22 lbs. of butter, cheese, beans and rice can be placed in the hands of a hungry family. This Thanksgiving, show you are thankful for your abundance by sharing. Remember that 2/3 of the people in the world go hungry every night, and over three out of the eight million are in Greece, whose population is only eight million. Will they go hungry even after you have read this?

Please send your gifts to Rev. Spiros Zoghiates, General Secretary, American Mission to Greeks, Inc., Dept. H, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)



The morning we ran away from home

By DELBERT G. LEAN

IN our society, grandparents are a very high favored class. Their prerogatives in the family give them a superior advantage over anyone else. With sheer and undiluted joy they watch the capers, antics, tricks of their little folks, without fear of consequences or any responsibility.

Parents do not act that way. Their code requires that if a child does something unusual, his actions must be somewhat suppressed. If he makes an unusual observation, something out of the ordinary and attracts too much attention, he must be hushed up. Parents really have a pretty hard time of it. They want to be proud of their offspring but they cannot always manage it. There are moments of gloom, when deep depression takes hold of them.

There are no such periods of distress for grandparents. They watch the show without any of the director's worry or concern which they once had. I have, myself, moved up from a parent to a grandparent and I know what I am talking about. With my "superior" insight into the ways of grandchildren, I now watch and listen to everything said or done, with ill-concealed delight, and enjoy it all.

It so happens that Grandma and I are accustomed to spend about ten days in the spring and ten days in the fall with our grandchildren and their subsidiary parents. We are on our way either to, or from, Florida. We look eagerly forward to those visits and I am led to believe that the children anticipate our visit with much pleasure. Johnnie and Joan are 8 and 6, respectively. In the morning, they are the

first ones downstairs. They get up quietly, go down quietly, and then read or look at pictures until others appear.

I, too, am an early riser and am generally the third one down. My function is that of an interpreter of literature. I read the stories of such well-known characters as Peter Rabbit, Bobby Coon, Jimmy Skunk and others. Having read these stories a good many times, they have grown a bit stale with me but the children never seem to tire of them.

ON one occasion last spring, when the three of us were gathered together as usual, in the morning, it struck me that a little variety might be acceptable. I proposed that the three of us go over to a nearby highway restaurant for breakfast and leave the rest of the household to their own devices. The place was familiar to them. They liked it very much. They had been there for dinner on numerous occasions, and sometimes for lunch, but they had never, in all their lives, been there for breakfast. My proposal was greeted with instant approval, broad smiles and shiny eyes, but no noise—yet. We tiptoed around for the necessary clothes, left a note on the breakfast table, quietly opened the front door and stole forth to my car.

The morning, itself, was dark and gloomy. It had been raining most of the night and, as we entered the door of the dining-room, it was obvious that the depressing atmosphere outside prevailed inside, as well. Though it was only a little after seven o'clock, the

(Continued on page 117)

"Come away, Johnny, he's only a Bowery bum." "Don't give him any money, Mac, he'll only spend it on liquor." "You can't do anything for him—he'd be better off dead."

Yes, only a Bowery bum. Leave him alone. Let him die.

God forgive those of glib conscience who can turn their backs on these pitiful, lost men! True, it is not easy to extend a helping hand to men so ragged and dirty that they shock and repel you. It is not a job for the faint of heart. It takes a rugged faith to acknowledge these men as brothers. It takes the courage of strong convictions to try to implant the spark of the divine spirit within them.

Thank God, there are dedicated men equal to the task! Men so selfless that they give up their lives to dwell and work among the "Bowery bums." Men who are ready to place a brotherly hand upon a grimy shoulder or to kneel down and pray beside an unwashed penitent.

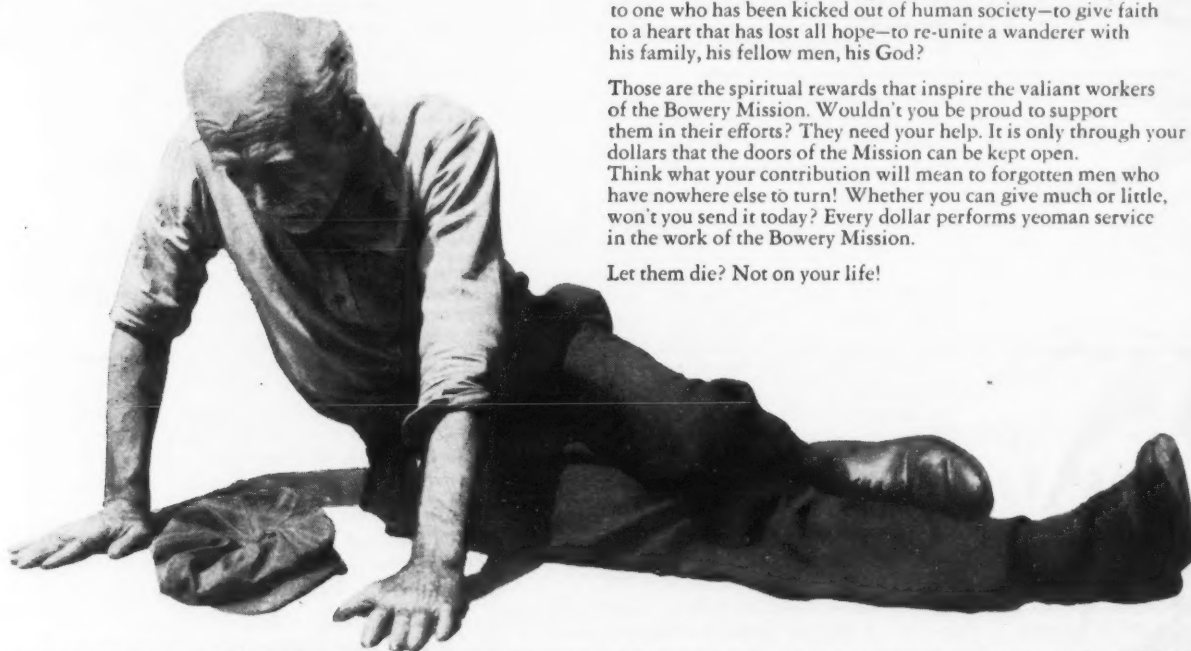
Every day and every night, these humble, heroic workers throw open the doors of the Bowery Mission to the derelicts who drift through the shadows of Skid Row. Every year, they welcome thousands to the Mission services. They feed the hungry, give beds to the homeless, provide medical care for the sick. They offer the cleansing comfort of a hot bath and a shave. They replace filthy rags with decent clothes. They help find employment for those who, renewed in body and spirit, are ready to try again.

LET HIM DIE!

These are but a few of the practical, tangible, everyday things the shepherds of the Bowery Mission do for their forlorn flock. How can you put into words what it is to restore a man's self-respect when he has wallowed in the gutter—to show God's mercy to one who has been kicked out of human society—to give faith to a heart that has lost all hope—to re-unite a wanderer with his family, his fellow men, his God?

Those are the spiritual rewards that inspire the valiant workers of the Bowery Mission. Wouldn't you be proud to support them in their efforts? They need your help. It is only through your dollars that the doors of the Mission can be kept open. Think what your contribution will mean to forgotten men who have nowhere else to turn! Whether you can give much or little, won't you send it today? Every dollar performs yeoman service in the work of the Bowery Mission.

Let them die? Not on your life!



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"Go break to the hungry sweet Charity's bread,
For giving is living," the Angel said.
"Must I be giving again and again?"
The weary, wondering question came.
"No," said the Angel, piercing me through,
"Just stop when the Lord stops giving to you."

EDWIN MARKHAM



"I Remember"

Selected by RACHEL HARTMAN

TWO good friends had Hiawatha,
Singled out from all the others,
Bound to him in closest union,
And to whom he gave the right hand
Of his heart in joy and sorrow:
Chibiabos, the musician,
And the very strong man Kwasind.
Straight between them ran the pathway,
Never grew the grass upon it.
Singing birds that utter falsehoods,
Story-tellers, mischief makers,
Found no eager ear to listen,
Could not breed ill-will between them,
For they kept each other's counsel,
Spoke with naked hearts together,
Pondering much and much contriving
How the tribes of men might prosper.

—Longfellow

From Ethel Harlan White, Greenfield, Ind.

GRANT ME, O Lord, to know
what I ought to know, to love
what I ought to love, to praise what
delights Thee most, to value what
is precious in Thy sight, to hate what
is offensive to Thee. Do not suffer
me to judge according to the sight
of my eyes, nor to pass sentence
according to the hearing of the ears
of ignorant men; but to discern with
a true judgment between things
visible and spiritual, and above all
things always to inquire what is the
good pleasure of Thy will.

—Thomas à Kempis

IT IS almost as presumptuous to
think you can do nothing as to
think you can do everything.

—Phillips Brooks

The blessings of the year: the great, the small—
We hardly realized their worth at all 'till now.
Thanksgiving season glances back to see
How bountiful they were—in some degree
As hard to reckon as the drops of rain
On seeds of flowers that through them bloom again.
Dark clouds? Sometimes behind them sunshine lies,
Transforming them to blessings in disguise.
Things to be thankful for? The items mount
So high when added up that I, confused, lose count.

—Mary Hough

From Mrs. Vincent C. Harris, Etna, N. H.

I never knew a night so black
Light failed to follow on its track.
I never knew a storm so gray
It failed to have its clearing day.
I never knew such bleak despair
That there was not a rift somewhere.
I never knew an hour so drear
Love could not fill it full of cheer.

—J. K. Bangs

From Mrs. Gertrude Huffman, Alliance, Ohio

I thank Thee, Lord, for all the little things
That are so great a part of every day—
The dawn, the dusk, the high bright sun at noon,
And the glad voice of children at their play.

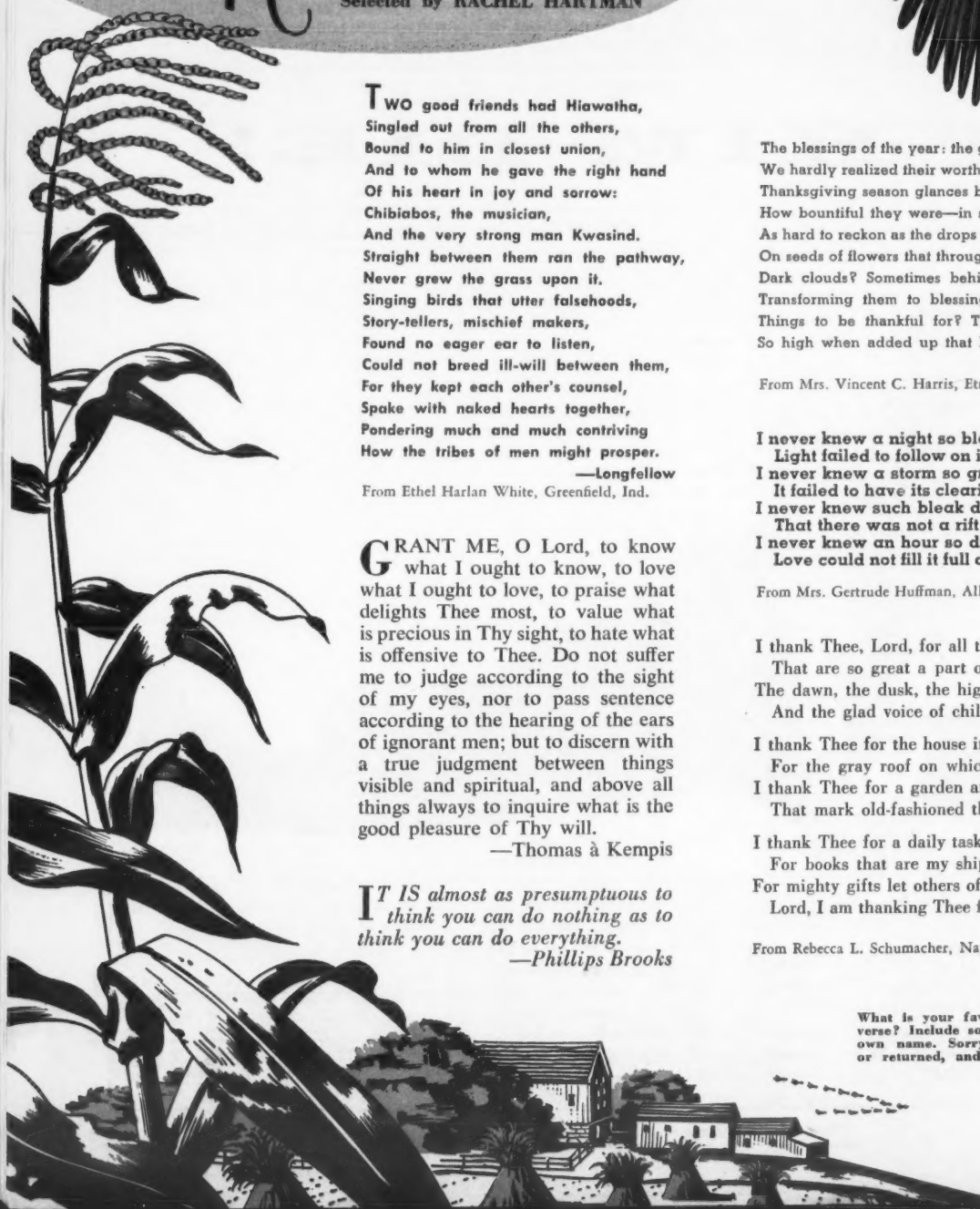
I thank Thee for the house in which I live,
For the gray roof on which the raindrops slant;
I thank Thee for a garden and the slim young shoots
That mark old-fashioned things I plant.

I thank Thee for a daily task to do,
For books that are my ships with golden wings.
For mighty gifts let others offer praise—
Lord, I am thanking Thee for little things.

Author Unknown

From Rebecca L. Schumacher, Naperville, Ill.

What is your favorite quotation or bit of
verse? Include source and author and your
own name. Sorry, no items acknowledged
or returned, and no original matter used.



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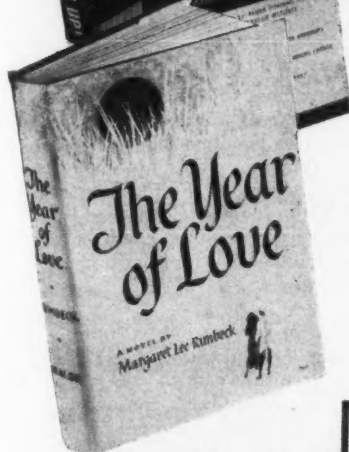
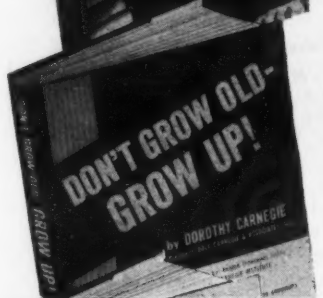
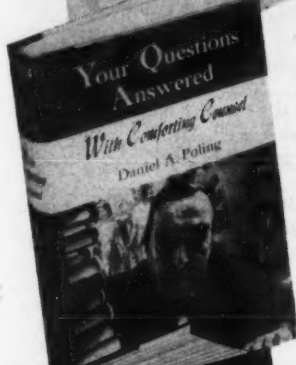
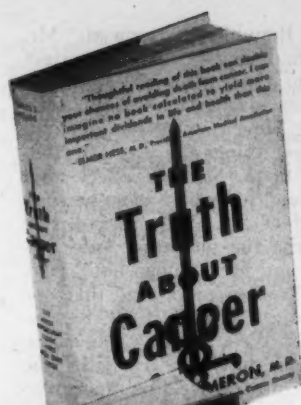
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NOVEMBER 1956



THE NEWS

• AT HOME •

VOTE! That's the most important thing you can do in an election campaign. The high-level candidates can state and restate their policies until their vocal chords are frazzled. The low-level candidates, if any, can snap and snarl. The back fence and front office and side street partisans can give vehement voice to their undying political convictions. You can wear a lapel button for the love of Ike or Adlai, put a poster in your window, a fluorescent bumper strip on your car. But, in the last roundup, nothing counts except the votes.

In church and out, we are too much talkers and hearers, not enough doers. In elections (and practically everything else), it's the doing that counts. Only votes are counted, not opinions, not shouts, not purple-faced accusations or arm-waving cheerleading. No matter what you feel or say about either candidate, if you don't vote, you might as well have saved your breath. Nobody is elected by hot air, only by cold ballots.

Whatever else this election will be, it will be close. Four years ago, 14 million men and women who had never voted before went to the polls. But even though the vote that year totaled a whopping and record 61,500,000, it was only 63 per cent of the country's eligible adults! This year, there are 7,200,000 more potential voters than in 1952. But in many places enrollment is down.

By now, if you haven't registered, you're just out of luck (not to mention the candidate you were supposedly "for"!) If you have registered, your job is not finished until you swing the open-curtain lever of a voting machine or drop your thoughtfully marked ballot into a ballot box. Your vote reveals the temper of public opinion, however goes the election. No vote is ever "lost" except the vote that is never cast.

NIXON: The Republican Vice-Presidential candidate managed to confront the opposition by doing what they had expected him not to do. The Democrats had pictured Mr. Nixon as

the villain, the hatchet-man, the mud-slinger of the Republican camp. Then what happened? On the very first stop of his first campaign swing, he said that Mr. Stevenson had been "forthright and direct" and had acted "very creditably" on the Hiss matter (see below). When questioned about Mrs. Eleanor Roosevelt's criticism of him for reputedly calling Helen Gahagan Douglas a Communist, Mr. Nixon said that in his world travels he had found that Mrs. Roosevelt had "created a great amount of good will for the United States" in many foreign countries. Then he added ("almost apologetically," newspaperman Earl Mazo reported): "Mrs. Roosevelt is misinformed. I did not call Mrs. Douglas a Communist because I did not think she was or is one. All I questioned was her judgment, not her loyalty."

True, he did take a swing at former President Truman for his charge of "racketeering" in the Eisenhower administration. He said he would be glad to have the election determined on the different moral standards of the Eisenhower and Truman administrations. But harsher words have been said of Mr. Truman by Democrats.

STEVENSON: If he wins, it wouldn't surprise us a bit if Mr. Truman reaches for a large share of the credit. How could this be? Easy. Didn't Mr. Truman come out against Stevenson in the Democratic convention? Certainly. It put Stevenson on his own, untied him from the Truman administration and the need to justify everything and anything that happened therein. It needled Stevenson into fighting to win—to prove Truman wrong.

And didn't Mr. Truman raise the Alger Hiss issue? Asked a professor of political science, during a television interview, "Mr. President, is it true that you characterized Richard Nixon's investigation into the Alger Hiss case as a red herring?" Replied Mr. Truman, "No, but it was. I never characterized it as that, but that's exactly what it was." Asked the professor, "Do you think [Hiss] was a Communist spy?" Replied Mr. Truman, "No, I do not." And more of the same. Democrats

groaned. Republicans crowed; Mr. Truman had given them a perfect opening to raise again the issue of Communists in government. But then Candidate Stevenson spoke up. Said he didn't see things the way Mr. Truman saw them. Said, in effect, that Hiss was one Red who was no herring. Said, in effect, Mr. Truman was wrong—pulling the rug out from under Republicans and Mr. Truman both. How can Mr. Truman rationalize that one to his own advantage (if Mr. Stevenson wins)? Well, he gave Stevenson the opening, didn't he? He gave him the chance to remove Communism as a campaign issue, didn't he? Even Mr. Nixon agreed that, with Stevenson's "forthrightness," the issue was a gone goose.

And, on the other hand, if Mr. Stevenson loses, well, Mr. Truman said he couldn't win, didn't he?

INTEGRATION: We have not seen a better example of quiet but shattering sustained reporting than the daily stories filed by Francis Sugrue out of Clay, Kentucky. But however the tale is told, it makes one feel like weeping to read it. Not all the weeping is for others; some of it is for ourselves. How would we react, in a similar circumstance? Would we dare to stand up for what we believe, if the crowd was against us? Would we believe at all? And if we were a part of the Negro community, would we have the courage to hurry history—and who, reading the Clay story, or the Sturgis story or any of the other reports, can doubt that it took massive courage?

There was something numerically, economically and sociologically shocking in the headline, "500 Troops Get 2 Negroes to School." But we couldn't help thinking of a headline that would have been even more shocking—"500 Troops Keep 2 Negroes From Going to School." There is a part of the world today where such a headline could be written and has been written with incredible variations.

COMICS: After serving two years as Comics Code Administrator, Charles F. Murphy has returned to his law practice. The comic-book industry leaped into voluntary self-regulation and selected Mr. Murphy as its "policeman" when it appeared that legislative action might be taken to curb the sex, crime and horror debauching the business and outraging parents. It was a difficult job, but he did much to clean up the comics. His successor is Mrs. Guy Percy Trulock, civic leader and president of the women's society of the Fort Washington, N. Y., Collegiate Church. Mrs. Jesse Bader, ordained minister of the Disciples of Christ and motion picture

reviewer for CHRISTIAN HERALD, was at the same time named chairman of the National Advisory Committee on Comic Books. Women—and church women—at the comic-book helm will offer additional reassurance to parents.

COURIER'S CUES: The Mutual Security Bill Congress finally passed includes \$10,000,000 for UNICEF for 1957, one of the best U.S. investments in "foreign aid." . . . The Gold Coast is scheduled to attain independence within the British Commonwealth early next year. . . . Wrapper end-labels advertising Religion in American Life were used on one hundred million loaves of bread last year, will also promote this year's campaign. . . . Retail trade for November-December to be up 4-5% over last year.

November 2, World Community Day, sponsored by United Church Women; emphasis, UN Declaration of Human Rights. . . . And on November 22, you'll have plenty to be thankful for, no matter who wins on November 6.

• ABROAD •

CORRECTION: Last month, in talking about Egypt and the role of the U.S. in "cooling off" those nations running full-tilt for the brink of war, we said in our original copy: "Our mediatory role was not only actually more typical of the U.S. than our reputation for atom-bomb rattling, but it probably did us some good among the 'uncommitted' nations of the world."

Somehow, the word "only" was dropped from the start of the sentence, as it was printed, making a whale of a difference!

SUEZ: It is inconceivable that anyone could think of war as a solution for the Suez crisis. Suppose Britain and France did go to war with Egypt (it certainly would make no grain of sense for the U.S. to get in on their chestnut pulling, but did you ever see any pro-chestnut nations try so hard?)—where would it get them? The canal, even if they could "shoot their way through" it, would still be in hostile territory, today, tomorrow, next year. The tension would go on and on. Is that a "solution"? If the canal is to be usable at all, it must be at the initiative of Egypt. Egypt must say, "Please use the canal"—whether they call it "our" canal or the Suez Company's canal. How can the nations of the world get such an invitation? Perhaps by not using the canal. Is the cost of not using prohibitive? Hardly as prohibitive as that of war.

PRINCIPLE: When it's your ox being gored, it's surprising how you can

idealize the situation, speak of the "principles" involved, shout about ethics. Britain and France, and the U.S., too, lifted hands in holy horror at Nasser's violation of the 1888 Convention, when actually he had not yet even refused passage to one of their ships. But since 1950 he has refused passage to the ships of one nation, Israel, and to the ships of other nations carrying goods to or from Israel. Nobody stood up on their hind legs—except Israel. Nobody suggested "internationalizing" the canal or setting up a users' association. Perhaps those users could get a good deal of information from Israel on how it feels to bypass.

FOREIGN AID: For a while there was a lot of talking about whether the U.S. could afford to outbid Russia in giving aid to other countries. Turns out that Russia has "given" nothing at all. Just since January of 1954, the record is impressive. Russian aid amounted to about \$600 million. But look at the fine print—it was all loans, repayable with interest. During the same period, the U.S. gave gifts to other countries of \$12 billion, plus loans of over \$3 billion.

Maybe it doesn't prove anything, since you can't buy friends. But it is reassuring. And it will have something to do with the extent of foreign aid to be granted in the future. There need be no sweating about who is to get there fustest with the mostest. This ought to purify our giving motives considerably!

GEOPHYSICAL YEAR: The U.S. Antarctic expedition is a part of it. So is the rush to get off a satellite that will for a time circle the earth, sending back radio signals (which, they say, anyone with a shortwave set will be able to pick up, though they won't be intelligible). There's even talk of a 10-day, non-stop circle trip to the moon, though we doubt if this one comes off in The International Geophysical Year 1957, which is a worldwide project in which scientists of 41 nations are coordinating special observations of the earth and universe.

Newest proposal for the year, and one most likely to arouse some discussion, is the invitation to Russia by the U.S. for alternate shuttle flights between Alaska and Russia by American and Soviet photo-mapping planes. Details remain to be worked out, but the suggestion made by the State Department (following previous Russian consultations) calls for weekly flights, Soviet and American planes alternating, between Nome, Alaska, and Murmansk, Russia, the latter a famed World War II convoy destination. They are scheduled to start in March



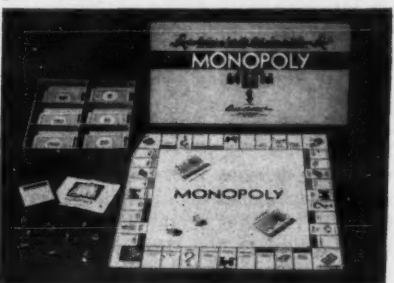
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3,000 WITNESSES: Choral group sings at first National Convention of Christian Men at Cleveland. Three-day meeting was sponsored by United Church Men, a department of National Council of Churches.

and continue through September, to take advantage of maximum Arctic sunlight. The flights are described as strictly "non-political." (Whether the use made of resultant mapping will be also non-political, is open to conjecture!)

• CHURCH NEWS •

EGYPT: The Suez Canal is not the only sore spot in Egypt. That country's mounting restrictions being imposed upon missionaries and Christian institutions could well cause one to wonder what is ahead, and whether a new pattern is emerging to be followed by all Moslem nations. For one thing, Sundays have of necessity become a workday for many Christians. In July, the government issued an edict ordering the National Bank of Egypt to close on Fridays, the Moslem Sabbath, and remain open Sundays. Since then, foreign banks, oil companies, industrial and business concerns and some other institutions have been closed Friday and open Sunday. Christians employed on Sunday are given three hours off to attend church services—which is something. And perhaps one could rationalize that, under duress, any day can be the Lord's Day, hoping that God agrees.

More ominous, perhaps, is the new Egyptian ban on all meetings of worship, prayer or revivals unless held in government-licensed churches, and the requirement that all Sunday sermons in Protestant churches be approved before they are delivered. The Church of God has had to discontinue its operations, because it had met in a rented apartment. Pastors of 37

Protestant groups are affected by the sermon ruling. (Apparently the lawmakers feel that sermons are not a prominent part of Orthodox or Roman Catholic worship, and so the law does not apply to them. For the past two years, Moslems have had to get their Friday sermons approved.)

BILLY GRAHAM: Some 1,200 religious and civic leaders of New York City heard Billy Graham tell of his plans for his 8-week crusade beginning next May 15 in Madison Square Garden. To this reporter, the most impressive feature of the meeting was the testimonies by four persons who had been converted at Billy Graham crusades in various parts of the world—Jim Vaus, one-time "employee" of gangster Mickey Cohen; Patricia Campion of London, former leader of the British Young Communist League; Mary Beth McDonald, Houston, Texas, TV star; and Mayor Boyd Morris of Greensboro, N. Car., restaurant owner. Many people—from theological eggheads to run-of-mine scoffers—have criticized Billy Graham's approach, doctrine, what-not. But how can anybody criticize *experience*? There is no possible reaction but wonder when a man or woman says simply, "I was blind, now I see." These four converts, and countless others, cannot possibly drive anyone to a soap-box, only to their knees.

POLITICS: Should clergymen take sides in politics? *Information Service*, a weekly bulletin of the National Council of Churches' bureau of research and survey conducted a symposium on the subject. Ten church

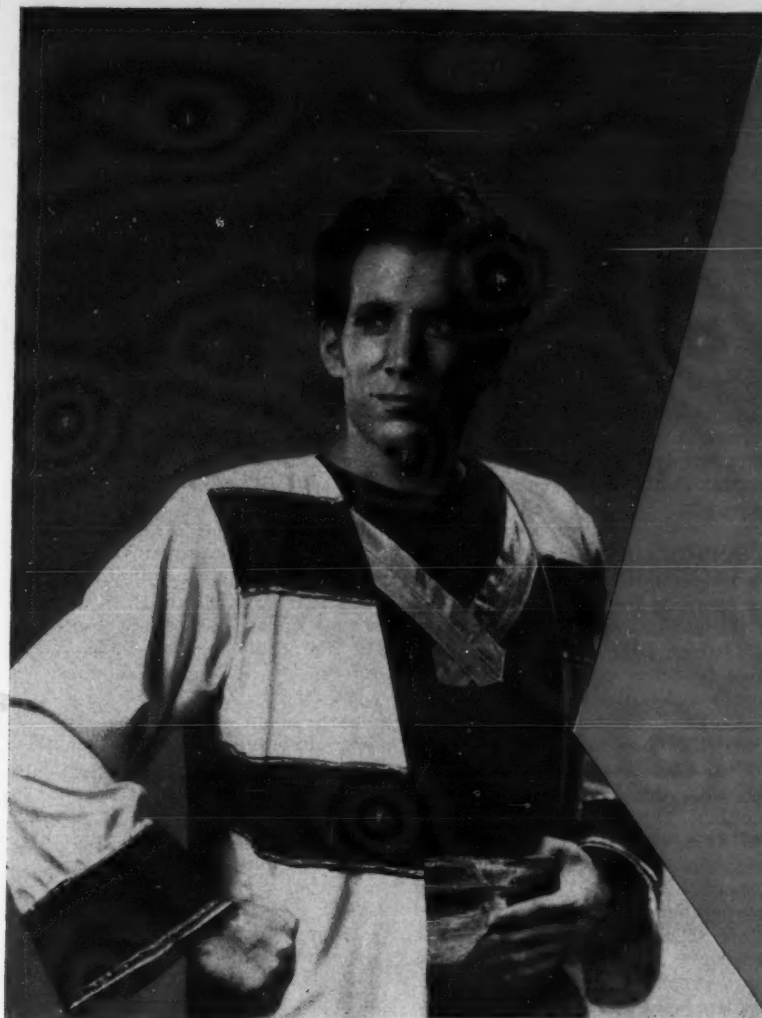
leaders belonging to eight different Protestant denominations took part. They agreed that (1) ministers have a duty to think through the issues and take sides in politics; (2) they should not use their pulpits for partisan purposes; (3) how and where they express their views, away from the pulpit, is up to the good sense and clear judgment of the pastor himself. Otherwise there was a wide difference of opinion.

Said Mark Depp, pastor of Centenary Methodist Church in Winston-Salem, N. Car., "I do not believe the minister should be active in partisan politics as such." Dr. Charles Y. Glock, a Lutheran lay leader of Columbia University, questions whether a minister should avoid partisan political activity simply to "play it safe" with his parishioners. "In the long run, the influence of the church in society will depend . . . on a ministry which acts on its own convictions rather than one which compromises these convictions to the prevailing climate of opinion." Dr. Harry Emerson Fosdick believes that ministers should be politically conscious but stay outside the parties. Says Rev. David W. Barry, of the New York City Mission Society, "The pastor who espouses the cause of a minority political group ought to be particularly careful in self-examination. There are clergymen who seek persecution assiduously as an evidence of valid faith. I have noted frequently that this kind of partisanship may equally be an evidence of a pastor's failure to identify himself with the people of his parish." And the Rev. Kenneth E. Reeves, of University Presbyterian Church, San Antonio: "It is all right if the church members know that their minister favors a particular party and particular candidates."

And more of the same. There seems to be precedent for almost any viewpoint any minister wishes to take.

SHORTHAND: We see that an enterprising priest and nun have compiled a book of shorthand studies made up of quotations and letters from Roman Catholic clergymen, teachers and authors. Entitled, "Catholic Transcription Studies With Gregg Shorthand," it is designed for second-year shorthand students. Strikes us as being an idea that any religious group might emulate. Why not, to put it bluntly, kill two birds with one book? McGuffey did it. It used to be that pupils not only learned to read, but at the same time acquired, or were at least exposed to, worth-while inspirational thoughts. Nowadays, children learn to read, but that's all there is to be had in the "Look, Dick, look" routine.

MISSIONS: We hear talk about the



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T. E. Miller
FILM NEWS

WINE OF MORNING

Be sure to see
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UNUSUAL FILMS

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THE WAKING MIDDLE EAST

This timely film portrays in brilliant color the monuments of ancient glory and the contemporary life of the modern Middle Eastern nations.

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PHILLIPS'
MILK OF MAGNESIA

shrinkage of the world, and may get the idea that it has shrunk to the extent that the job of Christian evangelism is just about completed. To disabuse folks of this notion, Methodist missionaries attending a conference at Greencastle, Ind., listed social and geographic groups around the world which are "neglected" by Christian evangelism. Among them were these, for your own checklist: Moslems; non-Christian intellectual classes around the world; Japanese farmers; Indian villages; factory workers in large cities of America and other countries; pygmies of central Africa; voodoo worshippers in Cuba and Latin America; "overseas" Chinese in Southeast Asia; fishing peoples of Angola and Liberia; European and American colonies overseas.

EVANGELICALS: Last April, Rhode Island Episcopal Bishop John S. Higgins wrote to four representatives of the National Association of Evangelicals (which later met at Barrington, Rhode Island as part of the triennial international conference of the World Evangelical Fellowship). He expressed the hope that there could be informal talks between officials of the NAE and the National Council of Churches. Three replies were "negative." One, while not necessarily "positive," was at least cordial. Dr. Paul S. Rees of Minneapolis replied "as a Christian interested in cooperation and willing to talk about it with other Christians." At Barrington, Dr. Paul P. Petticord of Portland, Oreg., NAE president, said that although there are some areas in which the two groups can work together, there can be no rapprochement. After a meeting with Bishop Higgins, Dr. Petticord called the bishop's proposal for official talks a "dead issue."

The conference officially called for continued vigilance for the preservation of religious freedom throughout the world; voted to prepare and publish a treatise restating in scholarly terms the evangelical position on the inspiration and authority of Holy Scripture; decided to seek accreditation to the United Nations; recognized the resurgence of theological interest throughout Protestantism. Lt. General Sir Arthur Smith of England was re-elected president.

NAE president Petticord, in his address, placed a large part of the blame for America's failure to evangelize the world upon the nation's seminaries. He was also critical of evangelicals who have a passion to preach the Word and win souls but do nothing organizationally or denominationally to "cut across the face of society." He said also, according to Religious News Service, that belligerent, legalistic Fundamen-

talism is a dying movement today.

IN BRIEF: The University of Miami (Fla.) is offering a course especially designed for Sunday-school officers and teachers. . . . The Rural Seminary of the Bible College of Missouri has found by a survey that not one member of 56 per cent of the Missouri families which live in small towns and the open country attend church an average of once a month.

Family Films will produce 26 more episodes of the Lutheran Church—Missouri Synod—TV series, "This Is the Life."

Four Christian student movements are exploring the possibility of union; Presbyterian, U.S.A., Disciples, Evangelical and Reformed, Congregational-Christian. . . . An eight-member Church of England in Australia group is to visit Communist China this month. . . . Israel is erecting 300 signposts lettered in English and Hebrew to mark Biblical and historical sites. . . . The European Section of the World Alliance of Reformed Churches has called for religious freedom for Protestants in Spain and Greece. . . . The Colorado Supreme Court has modified its tax decision on out-of-state religious corporations; now property must be used "solely and exclusively for religious worship, for schools or strictly charitable purposes."

Salaries of the Orthodox clergy in Greece will henceforth be paid by the government from a "parishioners' tax" levied and collected by civil tax authorities; heretofore, Orthodox church members have directly supported their priests. . . . Delegates to the triennial General Synod of the Evangelical and Reformed Church unanimously



"ALL MEN ARE EQUAL UNDER GOD," said the Rev. Donald W. Clark, vicar, St. Timothy's Episcopal Church, Ft. Worth, Texas, to an angry anti-integration crowd gathered to prevent enrollment of Negro students at Mansfield (Tex.) High School. He was booed, threatened with violence, rescued by Texas Rangers.

approved a proposed merger of their denomination with the Congregational Christian Churches. . . . German Soviet Zone Communists have invented a new non-religious ceremony to replace infant baptism rites.

Died: Rev. Thomas A. Skipper, who became a minister ten years after his conversion in Bowery Mission. . . . Dr. Donald B. Cloward, executive secretary of the American Baptist Council on Christian Social Progress. . . . Margaret Lee Runbeck, CHRISTIAN HERALD contributor, and whose latest book, "The Year of Love," is being distributed by Family Bookshelf.

• TEMPERANCE •

CANADA: Canadians have their problems, too, and one of them was pointed out by Dr. Victor Mooney, treasurer of the United Church of Canada at their 17th General Council meeting. He reported that during the past ten years, Canadians spent more than five times as much on beer and liquor, and three times as much on tobacco, as they gave to their churches. More than \$7 billion was spent on alcohol, and only about \$1½ billion was contributed to churches. (Of the latter amount, United Church members gave \$272 million. And if they are anything like many church members in the U.S., we suspect they contributed something to the former amount also.) Commented Dr. Mooney: "Surely it is possible for Christian Canadians to invest in the work of their churches as much or more than drinking Canadians invest in liquor!" The same challenge could be put south of the border.

REFERENDUM: Uneasy must lie the heads of the liquor industry. What other product meets so persistent opposition from so many people? Surely they must ask themselves more than once, "What's wrong with us?" (The answer ought to be obvious!) Another example of the resistance that keeps pushing its way up, despite the efforts of alcohol advocates to suppress it, is the North Carolina campaign now in progress to obtain a million signatures on petitions asking the legislature to call a statewide referendum on prohibiting the manufacture and sale of alcoholic beverages. Says R. M. Hauss of the Allied Church League, "We are setting December 1 as the deadline for petitions to be in so they may be processed in time for the opening of the legislature in January." The League's past efforts to get a referendum have been unsuccessful. But they feel that if they get enough names, the legislature will have to sit up and take notice. This time, the campaign is more extensive than ever before. And it could come off!

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Editorially Speaking...

● WILL THE COMMUNISTS' "NEW LINE" HOODWINK YOU?

IN A recent dynamic and forthright article, "Communist 'New Look'—A Study in Duplicity," J. Edgar Hoover, director of the Federal Bureau of Investigation, declared and, I think, proved that the "sole purpose of the new Party line is to hoodwink you."

A few days ago I came back from Hong Kong and other great centers of the Far East. Again and again I saw the proof of Mr. Hoover's indictment. Attending a conference of Christian youth leaders in Japan, I ran head on into a suave gentleman who was a delegate to that conference from Hong Kong. He was introduced as the editor of a new religious journal. But on the first afternoon of the conference I became suspicious of the man. He circulated paragraphs from speeches or writings of President Eisenhower and other Americans, taken from their contexts, all of which pointed toward "Peace."

He then made an earnest speech in which he gave Webster's definition of peace and said, "Peace is peace, wherever found, and always it should be supported by Christians." Later this particular delegate climaxed his participation in the conference with the statement, "There is complete freedom of worship in China today. The government hurts only bad people, never good people."

As I was presiding at that session of the conference, I stepped out of the chair long enough to give the direct lie to the declaration, without, of course, calling the speaker a liar! And believe me, I had the evidence to support what I said—children in the homes and orphanages supported by this journal, whose fathers were murdered by the Communists; a blessed woman doctor from New Zealand who was brain-washed and tortured, whose adopted children were taken from her, and who crossed the line into freedom broken in body and in mind. These and other "items" were part of my answer to the man who was unmistakably a "plant," groomed and financed, in the words of Mr. Hoover, to "hoodwink you."

● OFFER IN ERROR

THE *American Ecclesiastical Review* is a monthly magazine for the clergy, published by The Catholic University of America, located in Washington, D. C. As reported in *Time*, July 9, 1956, the Very Rev. Francis J. Connell, one of the recognized top authorities of the Roman Catholic Church on canon law, replied to the following question:

"In a certain town, the Baptist church was destroyed by fire . . . at once a Catholic fraternal organization offered the use of its hall to the Baptist church for Sunday services and the offer was gratefully accepted. What is to be said of the procedure adopted by the Catholic organization?"

The Very Rev. Francis J. Connell's reply is as follows:

"According to the ideas of 'intercredal fellowship and brotherhood' current in the United States, and accepted by many Catholics, the Catholic organization performed a commendable deed. (But) some scandal was surely present in the fostering of the erroneous belief that all religions are good and should be aided. I would say unhesitatingly that the Catholic organization should not have made the offer. However much we may esteem our non-Catholic brethren personally, and admire their sincerity and fervor in the practice of their religion, we must remember that their religion is false and that its practice is opposed to the commandment of Jesus Christ that all men profess the one religion which He established . . .

"It is well to add that if a Catholic church burns down and a non-Catholic congregation offers its hall for Sunday Mass (which many well-meaning non-Catholics in our land would readily do) it would be the best policy to decline the invitation, since in that way no obligation would be undertaken that might call for a similar service if the situation were reversed."

That states the case forthrightly and without equivocation as of Roman Catholic canon law. *Time* magazine comments that the answer is "puzzling to most Protestants and some Roman Catholics." That this latter is the case, a letter from John G. Barry, a Roman Catholic of Baltimore, Maryland, which appeared in a later issue of *Time*, makes abundantly clear. Mr. Barry writes: "The very Rev. Francis J. Connell's comments on interfaith relations raise the earth-shaking dilemma: while driving to Mass on a Sunday morning, I often drop off my (pardon the word) Protestant wife at the church of her choice. By such action am I aiding and abetting a great conspiracy against the Almighty? Or should I be on the safe side and let the poor misguided heathen walk?"

At the moment this Protestant has nothing to add.

● WHEN DO WE GET PAID?

I AM chairman of a committee which in the past has had the responsibility for the American Church in Berlin. This property, centrally located and beautiful, was destroyed by American bombs.

At the close of the last session of Congress, the U. S. Senate passed a bill authorizing payment of \$964,199.35 to the Vatican in full settlement of damage suffered by the Pope's summer residence at Castle Gandolfo when it was accidentally bombed by U. S. planes during World War II. For the Berlin church we would be satisfied with half that amount. *When do we get paid?*

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

YOUR TOWN'S BLACK HOLE

*It's time for good people
to "go to jail." In the
average community, they'll
be shocked at what they find*

By FRED B. BARTON

THE dirtiest, most malodorous, dilapidated and brutally managed jails in this country and probably in your town are the jails used for housing persons who, before the law, are innocent. For in this land the law presumes a man to be innocent until he has been proved guilty. And jails, as distinct from penitentiaries, work houses, correctional institutions and such, are built for persons awaiting trial.


"Are built" is of course the incorrect verb. There is very little jail-building going on these days. Most of the buildings—and most of the philosophies practiced therein—are as outmoded and discredited as the Black Hole of Calcutta.

You are undoubtedly a law-abiding citizen; you keep the Ten Commandments; you love your neighbor, in a vague and distant kind of way. You don't have much truck with jails. You see your local lockup as a forbidding bastille handed down by past generations. "Pretty dismal in there," you say to yourself briefly and perhaps smugly. "But, after all, if people don't like our jail, let them behave. Or let them go to some other town for their mischief." That's about the extent of your concern.

You who live in a clean home with a shining bathroom can scarcely conceive of an institution where perhaps a score of men use a single fixture with (Continued on page 59)

*"Abandon hope all ye who enter here"
might well be carved above many jail doors.*



A dark, atmospheric photograph of a room. In the foreground, a fireplace mantel is visible with a lamp on the left and a small object on the right. The background is dark and indistinct.

A Life of her Own

By ALMA ROBISON HIGBEE

JO ANDERS gripped the telephone receiver, drew a deep breath. This was going to be more difficult than she had anticipated. "I'm not going to Willard's for Thanksgiving," she said firmly. "I'm going to have dinner here at home."

The voice on the other end of the wire was charged with impatience. "Why? We've always had Thanksgiving dinner together. Just because Pa is gone is no reason to change. Besides, we need to talk things over, get ready to sell the place, and all, and you have to decide which of us you want to live with, though it seems to me that's settled, since I have more room. You could have a room to yourself if you insisted on it, though if you would share with Nelda, that would leave a room for the boys and a spare room besides."

Jo seldom argued with her sister, who always came out best in any case, but this was different. "Gladys, I haven't told you before, because I hadn't had time to think things through. Now my mind is made up. I'm not going to live with either of you. I'm going to stay right here at home and . . ."

"You're out of your mind," Gladys said sharply. "You can't live there alone, a girl like you. We wouldn't permit it."

"I'm 28 years old," Jo said quietly.

"I don't care if (Continued on next page)

you're 40, you're still immature in lots of ways and you certainly wouldn't know what's best for you. You may be the oldest of us in years, but you've been sheltered and . . ."

"I wouldn't call it sheltered, exactly," Jo cut in. "I'm sorry, Glad, but I'm not going to argue about it. I'm spending Thanksgiving here at home and I'm not going to live with any of my family. That's definite and final. I'll see you after Thanksgiving."

Quietly she replaced the receiver on the hook, sank down on the kitchen stool. She felt tired and beaten and this was only the beginning. There would be arguments, threats, tears, but somehow she must stand firm. It was time she began acting like a grown woman with a mind of her own, and a life of her own. She was tired of being a shadow.

She stood looking around the big sunny kitchen, thinking that she would get some potted plants for the window, something red and cheerful. Pa would never permit them in the house. She went through the hall to the living room, snapped the shades to the tops of the tall windows to let the sun lay bright splashes of gold on the worn rose-and-gray carpet. She opened the windows and the late autumn wind dispelled the scent of mustiness and the sickening fragrance of lilies that seemed to linger everywhere. No need now to worry about the sun's fading the carpet, or keeping the rooms air tight and darkened because Pa was afraid of draft and declared that light hurt his eyes. Pa had disliked so many things.

And she, Jo Anders, was free. She did not even have to answer the telephone that at this moment began an insistent ringing. That would be Gladys calling back, or Willard or

Evelyn. Every day since Pa suffered the first stroke five years ago, all of them had called daily, or dropped in. Not that she minded that, but they always told her what to do, down to the minutest detail, as though she were still a child, instead of the eldest who had mothered them since the death of their mother, 12 years before. And Gladys could call her life sheltered. That was a laugh.

She brought a dust cloth and began dusting the room, though she had given the house a thorough cleaning yesterday, despite the protests of her sisters that it was "indecent" to turn the house topsy-turvy the day after the funeral. She had needed the activity to clear her mind for serious planning.

NOW she came to the mantel, looked up to meet the face in the mirror, a young looking, almost immature face with high cheek bones, shy gray eyes under wavy light brown hair combed and twisted into a huge bun in the back. The mouth was soft and gentle, the chin rounded and cleft. It was a quiet face for she had learned to live with the inner quietness that had, for 12 lonely years molded these features into lines of calm acceptance.

She heard the squeal of brakes and turned to see her sister Evelyn getting out of her new blue-and-white convertible. She came up the walk in long strides, a tall young woman in a smart brown suit, red-gold curls flung back from a face that was beautiful in its rich coloring and delicate contour. Jo, watching her approach, knew that she was angry. It showed in the quick stride and in spots of red that glowed on the smooth planes of her cheeks.

The front door opened, slammed and Evelyn came in. "Are you trying

to blow yourself out of the house?" she demanded and began shutting windows. "A warm day in November is no sign that it's spring." She sat down on the divan, pushed the bright curls from her face with long, red-tipped fingers. She pinned Jo with what was known as the "family look." "Now what's this I hear about wanting to live alone? You don't have to give it another thought. You can come and live with me, right in your own neighborhood, among your own friends."

What friends, Jo wanted to ask, but remained silent. Her old friends were all married now, with husbands and children and new interests and she had found no time to make new ones. Even her church attendance had been spasmodic, because someone had to be with Pa. She walked over and seated herself beside her sister, amazed at the calmness with which she was facing this situation. Yesterday she had been shaken by the thought of it, but strength had come in her time of need.

"Ev, I tried to tell Gladys over the phone a while ago, what I plan to do. I'm not going to Willard's for Thanksgiving dinner because, for the first time in my life, I'm going to plan a Thanksgiving dinner the way I want it. Neither you nor Glad nor my dear sister-in-law, Mary, are going to fix the menu or tell me how it should be cooked."

Evelyn's green eyes sparked. "Well, I must say you really are on your high horse. You mean to tell me that you're going to be so . . . so stubborn that you're going to cook dinner just for you and sit down and eat it by yourself? It strikes me that you don't care much about your family, if you can act like that."

Jo shook her head. "Evelyn, I love every one of you but I want a life of my own. I've never had one. Mama died when I was 16. You were just 14, Willard 12 and Gladys 10. I quit high school with one year to go because Pa needed me at home. I cooked and sewed and cleaned and washed and ironed and patched and . . ."

Evelyn threw up her hands. "Darling, I know you did. You were wonderful to all of us. Oh, I know that Pa was difficult, but it was only because you were so much like Mama, he really put you in her place. She was patient like you, while the rest of us . . . well, we all took after Pa, to some extent. We know you worked hard and that's why we want to make it up to you now. Jo, you always were so . . . so tractable, so . . ."

Jo smiled. "All of you have a bad case of Jo-itis. You depend on me and I've been, as you say, tractable. Perhaps 'easy' is a better word. Ever since Pa was paralyzed, there was never a

(Continued on page 50)

HARVEST OFFERING

No tiller of the soil, I have no gifts
That are the yield of laden plant or tree
Or fullness of the vine. Instead, my Lord,
These are the offerings I have for Thee:

A little patience, reaped from suffering,
A bit more understanding for a friend,
A quicker smile to lift another's heart,
A bigger share of sympathy to spend;

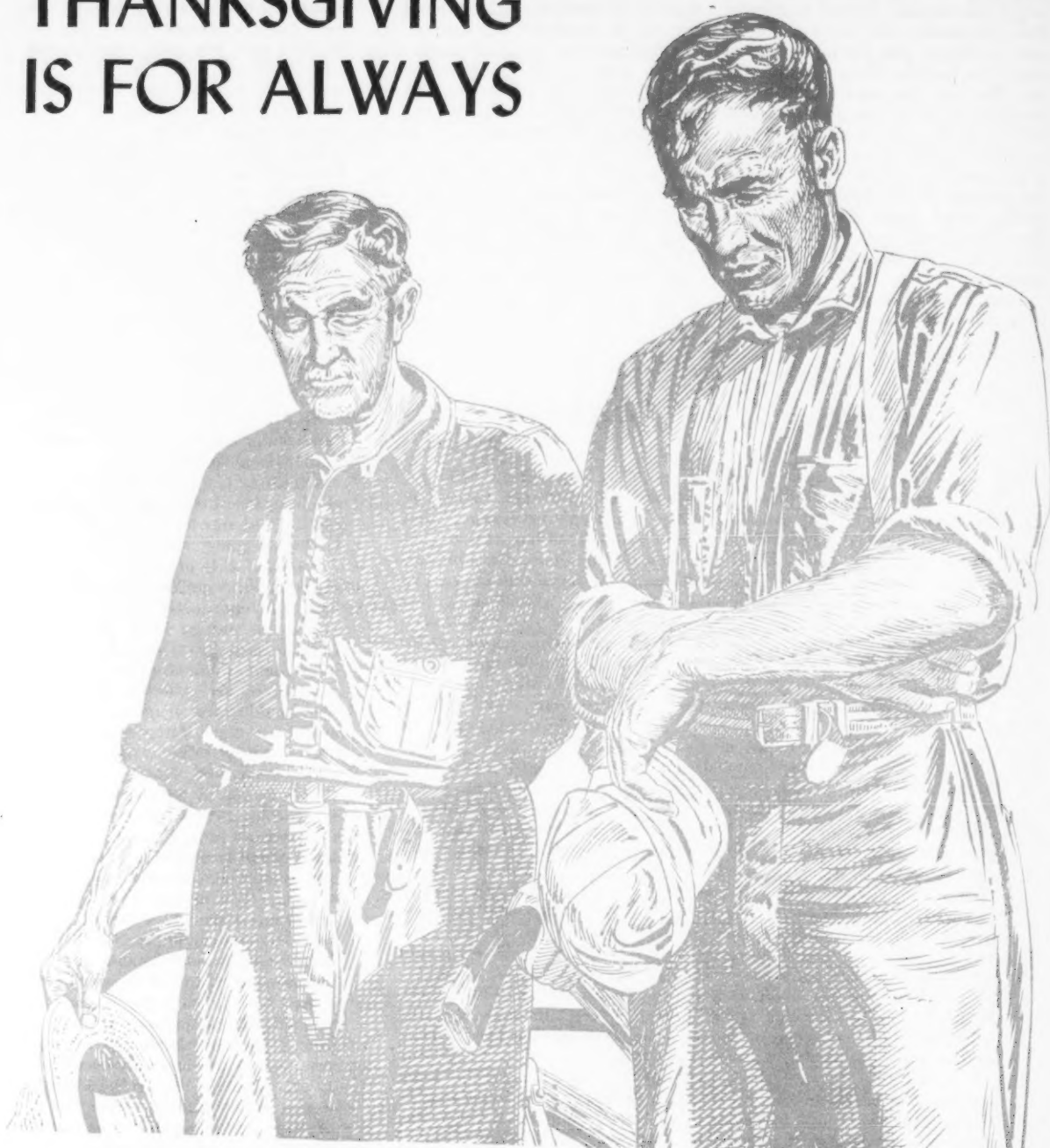
A warmer love for those who lean on me,
A brighter song with which to start the day;
A flame of hope that burns more steadily,
A firmer faith when I take time to pray.

These are my harvest gifts,
my year's small store . . .
Oh, may I toil to give Thee more and more!

—Marie Doerr



THANKSGIVING IS FOR ALWAYS



IT OCCURS TO ME that it is ungrateful to think about how thankful one is, or has been, only at a certain time of year.

Taking stock of the past year I find I have more to be grateful for than to deplore. I have received more good than evil during my life. I have made more friends than enemies. I have had more love than indifference, more generosity than unkindness.

Those who spend their lives unhappily recounting their "ill luck" and all the terrible things which "happen" to them are unfortunate beyond their own imagining. Never once do they stop to consider and be grateful for the good they have had. Everyone has good given him—life, for instance.

No matter how difficult life is—and I know how (Continued on next page)

By
Faith Baldwin

hard it can be—it is life, it is living, here and now, in preparation for a larger life at some future, unguessed date. No matter how many problems and hardships, you are in this world alive. You breathe the air, you see the sky. The sun, the stars and the vast stretches of the sea, the little enclosure of a pond, the wide reaches of a lake belong to us all. Trees are ours even if on property we do not own, and the flowers in the field. But people rarely regard these gifts as special. They groan their way to bed at night, then groan themselves upright in the morning.

Most of us have problems relating to health or finances or anxieties over

people we love. We are so preoccupied with worry or pain or unhappiness that we do not find anything for which we can be thankful. But can we not be thankful that we are living in this world, that we are sufficiently alive to feel whatever it is that troubles us?

I have learned over a period of time to be childishly grateful for a sunny day, for blue water, a blossom or a tree turned red, for the generous word, the unexpected letter, the gift given in love. I have learned to be glad when each day dawns and when it ends. This is not a Pollyanna attitude; it is one of thanksgiving and acceptance.

For every lesson learned, however hard, there is reward. In the classes

of our childhood, there was a small gold star you pasted in a book and when you had enough gold stars you were given a present. Every day can be, in a way, just such a golden star. I do not know what the reward will be; I know only that if one accumulates gold stars, remembering is reward enough.

Last summer on Cape Cod I rose to the early light, or perhaps overslept until the sun shone brightly or the rain fell straight or the fog came creeping in. Just to rise and look out at the still cove or the farther ocean was enough. Just to smell the coffee and to sit at a small table alone and look toward a curve of hills, a bend of beach and the gulls flying over the water was something at which to wonder and for which to be grateful, although it happened day after lovely day.

Most of us forget to take time out for wonder and praise and gratitude until it is almost too late.

Gratitude is a many-colored quality reaching in all directions. It goes out for small things and for large; it is a Godward going.

The so-called great events bespeak gratitude—the dollars dropped in our laps, the unexpected award, the acclaim, the sudden light which penetrates a darkness of despair. All of us have known these larger moments, and most of us are grateful. But I think we should daily remember the small and the routine things which call for a gratitude we rarely express and often do not recognize.

We forget to be thankful for the basic things, those which each man and woman expects as a birthright: love, which is emotional security; food and shelter, however unexciting (but who can live in two houses at once or eat more than three meals a day?); friends; understanding and God's bright world about us day after day.

I remember an old hymn at which I used to laugh a little, as a child. It seemed so solemn and, when I was young, so extravagant—"Where every prospect pleases and only man is vile." Every prospect does *not* please, but if you will consider it with the eyes of understanding you will realize that the world God has shaped is beautiful. Even desolate mountains, the desert stretches, the wasteland all have their own beauty. God's earthly universe is all beauty; where it is ugly, man has made it so.

I cannot personally love every human being I meet. But the Father does. I do not believe that any one human soul is more important to its Creator than another. Some are more advanced in service, hence more valuable to humanity than others. I think of per-

(Continued on page 34)

Seven Notes of Gratitude

ON Thanksgiving evening a year ago, I sat down at my desk and sent seven brief notes to friends and acquaintances. Perhaps it was because the date at the top *did* say "Thanksgiving evening" that the friends seemed to cherish them and respond with gratitude.

What were these notes? One went to a couple whose daughter had just been married and who had included us in the list of those to receive her new address. How grateful I was for the joy of watching this young woman develop from babyhood.

The next note was quite different, involving a woman recently widowed whose husband had done us a kindness. By reminding ourselves and her of this, our gratitude extended into true comfort in sorrow.

The third was addressed to relatives who had been unable to join the family at dinner. Their presence had been felt through remembrance of past visits, a happy memory.

There was the acknowledgment to a friend who had sent a contribution to be forwarded to a favorite charity. Writing her, I was aware of the value of the institution as well as our friendship.

Another note replied to a committee request for information and service, a reminder of what my community offers in blessings and opportunities.

Then I wanted to put into words my feeling for the dignity and reverence of the gold-and-green Christmas decorations which had gone up already in the leading department store, preparing for holiday joys. And if I did not write the note now the whole busy season would slip away without the owner's ever knowing my appreciation.

Finally "just for fun" there was the first Christmas note of the season, the mailing of a contribution to an annual party for Indians in the Southwest. This had to be mailed early in order to plan for the feast for the first citizens of our American heritage.

A varied assortment of notes, these seven written on Thanksgiving evening. Yet each brought its acknowledgment with special thanks. Through the year I have had evidence that the time invested in Thanksgiving notes paid rich dividends.

These seven just happened to be the notes written on the evening of our national holiday of Thanksgiving, and in every home the notes might be quite different. Yet they may well express a thanksgiving for life itself, as they deal with different facets of it: happiness, sorrow, family, business, welfare, service, pleasure.

Surely there is no quality for which we so need to express thanksgiving as that of the great gift of life, or everyday living.

As I penned each note there was a little burst of gratefulness in my own heart. The friends wrote back expressing more gratitude for the seven notes of Thanksgiving. And so the aggregate of thankfulness in the world was increased.—SOPHIE DOLL

I met the General again

By WILLIAM P. BUTTLER

A MONTH or so ago as I moved into an empty seat on the Pasadena bus, I noticed the small tract on the cushion.

Picking it up idly, I sat down. The heading read, "The General Speaks." I glanced at the picture of the soldier—then checked it closely.

Why, I knew him! I turned rapidly to the inside pages. Yes, it *was* Lieutenant General William K. Harrison, U.S. Army.

The bus continued toward downtown Pasadena, and I thought back on my general.

The way I met him was most unusual.

"Sir," the sergeant had said so low that I barely heard him, "that's a general standing back there."

I jumped.

After all, as an infantry second lieutenant of six months, and as an enlisted man for a year before that, I was not accustomed to having general officers standing around. Especially not when I was instructing.

My anti-tank platoon was in the motor pool area of Camp Blanding, Florida, this damp February day in 1943, ostensibly cleaning and servicing our 37 mm. guns.

But a corporal had asked something about the recoil mechanism of the weapons. We drew pictures on a small blackboard, and we discussed the mechanism.

The men crowded around. They were interested. It was then that I saw the slightly built, middle-aged man in OD field uniform, a GI raincoat, and plain, unmarked helmet liner, stroll up.

I glanced toward him, and seeing no signs of rank, decided the mild looking fellow with glasses was a truck driver with nothing better to do than listen to us. So I ignored him.

After we had spent an informative half hour around the board, with the entire platoon joining in, the section sergeant whispered his news to me. (Continued on page 112)



There's no ramrod in the back or in the soul of Lt. Gen. William K.

Harrison, peacemaker at Panmunjom and devout, witnessing Christian

Are the Churches Against Singing?

MORE than ever before, people are ready to sing, but the churches are doing mighty little to encourage congregational singing. Though Christianity in general and Protestantism in particular is a singing faith, too much of our hymn music seems designed to make singing as difficult as possible.

Great and glorious congregational singing in the churches of this country should be the rule rather than the exception as it is at present. The vast majority of people certainly *want* to participate personally in the singing of hymns. Their interest in music has been spurred by half a century and more of almost unbelievably concentrated music education, music listening, ear training by phonograph records, background music on radio and television.

Over the years in a few scattered music centers there always has been music, great music in such cities as Boston, New York, Chicago, Toronto, San Francisco. But only in the very recent past have the millions of peoples everywhere in the country had access to music in all its forms, great and small, classic and popular, religious and otherwise.

Music nowadays is not only available but free to all who wish to listen. This is new; this never happened before to any country. It has created an appetite for participation. Today, more than ever before, we as a nation are being stimulated to sing—*except in church*.

Fifty years ago there weren't 50 first-class choral

singing societies in this country. Today there are thousands of them in our schools and colleges, and some in our larger churches. Fifty years ago there were about 50 first-class bands in this country. Today there are 50,000. Also, where America had only three or four major orchestras at the turn of the century, today we have 300 or 400. The same with opera centers, where there were two or three at the most, and today that many hundred. And so it is throughout the whole gamut of music. Yet, in the midst of all this, pitiful congregational singing persists!

One can't help having a strange feeling in a beautiful church with rich upholsteries, fabulously expensive windows, huge organ and choir, hymnbooks containing 700 hymns, indeed everything *except* congregational singing. And it seems especially strange when the denomination is one that a century or more ago was cradled in good, rousing singing.

Something in our silent edifices just isn't letting the music flow. Something is stopping people from singing. They would like to sing, and want to—but they don't.

A national habit of personal participation in group singing is evident everywhere outside the churches. Men have been getting the fever; thousands of quartets have been organized. Not to be outdone, young women have organized into a national body with

By GEOFFREY O'HARA

**As never before, people are singing spiritedly and
zestfully—except in church. The composer of "I Walked
Today Where Jesus Walked" discusses the problem
and tells what he thinks is wrong**

thousands of members singing, singing, singing. In Indiana, the Housewives Chorus, which numbers several thousand active members, rehearses in groups all over the state in large and small communities and then annually gets together for one big "sing." In many sections where weather conditions encourage it, gatherings of 25,000 for all-day and all-night sings are not uncommon. But not in our churches, even on a smaller scale.

One of the early "singing together" mileposts was reached in 1915. Harry Barnhart, a singing band leader, became obsessed with the idea that "everyone could sing and wanted to," and that it was only a matter of their having a song leader with know-how. He had know-how. One summer afternoon, in Rochester, N. Y., at a band concert in the park, he announced to his bandmen, "These people want to sing. What do you say we let them? How about a chord in C?" The bewildered band gave out with a chord in C and Barnhart, with his fine booming voice, began, "Gone are the days," the first few notes of "Old Black Joe." When he came to the refrain, "I'm coming, I'm coming," he asked the vast audience in the park to sing the second "I'm coming," and they did. A year later, at the lake in Central Park, New York, with a choir of 2000 voices on one side of the lake and an estimated 250,000 on the other side, he similarly asked that vast multitude to sing "I'm coming," and they did—magnificently.

Barnhart had already during the previous year demonstrated conclusively his theory that "people can sing, and want to," but the sensational example in Central Park made headlines in the morning papers and helped to increase and spread the term "Community Chorus" over America. Choruses sprang up. We heard America singing!

CAME 1917 and we declared war on Germany. A group headed by Raymond Fosdick, including Secretary of War Newton W. Baker, conceived the thought of using the Community Chorus idea as part of an organizing force to help establish a healthy liaison between army camps and surrounding towns and cities. So singing became a potential part of the Commission on Training Camp Activities. Lee Hammer headed it up. He secured Marshall Bartholomew, conductor of the Yale Glee Club, and Robert Lawrence Wier to train professional musicians, directors, and singers for this special work. One hundred and twenty-three valiants went forth to our training camps armed with authorization by the Secretary of War. They reported to the commanding officer. The result—systematic organization, company singing, full regimental singing, on the march, in the barracks, everywhere.

General Bell at Plattsburg said, "A singing army is a fighting army." This became a slogan. When Pershing landed in France (Continued on next page)

Lines of a Layman

DANGER AHEAD

J. C. Penney



ONE TRUTH I have observed in my study of history is that crises in social, political, and economic affairs, and in international relations, are caused by men. They do not come like thunderbolts or a tornado out of the blue. For our encouragement, then, I would say that since critical periods are made by men, other men are qualified to meet and solve them. Another thought for our encouragement is that days, months, and even long years of crisis are common in the history of individual lives and of nations.

I do not recall the actual number of crises I have personally encountered in more than half a century of business life. At times I protested against them, but now I clearly see that positive good was the final result of most, if not all, of them. You, too, have faced many crises, I am sure.

I do not know how many crises have arisen in our country or the world during my lifetime. As I view it all in retrospect, it seems there has always been one or more of major proportions somewhere. However, they were solved and affairs moved forward.

Today, we are confronted by as grave a crisis as our country and people have ever known. The disciples of Old World Marxism, otherwise known as Communism, backed by the military might of the Soviet Union, are plotting the destruction of this nation and the enslavement of its free people. This is no mere conclusion of mine. I wish it were. It is the brazen, oft-proclaimed purpose of the men in the Kremlin!

This plot, which also involves every country and people outside Russia and her satellite bondmen, has already been alarmingly successful within our boundaries, as well as beyond them. It is difficult to believe that freeborn Americans would lend themselves to the furtherance of such a plot, but some of them have.

he wrote the War Department, "Send me your best song leader," and they did send him—Stanley Hawkins, professional tenor and song leader of Rochester, N. Y., Y.M.C.A. and Rochester Advertising Club. Out of this came what the world called "The American Singing Army." Four million men were taught the joys of singing.

When "the boys came home" they continued singing the army songs. They gloried in it—the policeman on the corner, the president of the bank, the clerk in the grocery store, the physician, the schoolteacher, everybody. Came the town budget asking for money for music in the schools. The "boys" now had children going to the schools; the budget for music was passed. The church asked for money for a minister of music to start a choir. The request was granted. Everywhere now, music had friends. Music was no longer for the few.

But congregational singing still lagged behind.

A year later came another milestone. The National Bureau for the Advance-

ment of Music was organized. "Music Week" became popular. In association with the National Recreation Association and American Playground Association, our out-of-doors summer music camps were given a significant boost by Joseph E. Maddy with the National Music Camp at Interlocken, Michigan. Similar "music-out-of-doors" organizations sprang to life. Endless vigor and impetus was given music by these wholesome organizations.

AND in the year 1956, Americans like to sing and want to. Where it is made agreeable for them to sing, they will do so. The average church today should have excellent congregational singing. Instead, what have we? Here and there in the congregation, the men, if they are trying to sing at all, scratch along singing "dog bass" (the melody an octave lower). In church, something is the matter with music.

In my travels, I visit churches large and small all over the country, as well as attend "sings," revivals and similar services. I have occasionally heard fine

congregational singing. But most of the time it is anemic. I have perused the hymnbooks—read the music, words, harmonizations, noted the keys in which they were printed, the names of the editorial board, the publishers, and so on—and I have come to certain conclusions.

First: for the most part the principal killer of congregational singing is the hymnbook itself. I must admit that I haven't studied all the hymnbooks available, only those of the larger denominations.

One of the fundamental problems with such hymnbooks is the fact that they are descended from the Church of England hymnbook. We find Barnby, Sullivan, Henry Smart, Wesley, Stainer, Dykes, and many others who left so many immortal hymns. But these hymns were for the most part written and printed in keys best fitted to boys' choirs in the Church of England. Our congregations just can't negotiate the high keys in which the majority of these hymns are printed. They are for the choir, not for the congregation. This is not true of the average "gospel song" or "revival hymn" as a rule, but is true of the standard large hymnbook containing five hundred or more hymns.

The average voice in England is higher than in America. The first printings of "The Star Spangled Banner" (when it was "To Anacreon in Heaven," an old English song) were in the key of D. Over the decades in this country some valiant souls urged that it be printed down a whole key, to C. Later, after much argument, it was printed in B-flat where it stayed for many years, till now it is often played in A-flat. When I play it for women's clubs, I always play it down still further, in G. So, there you have it, down a whole fifth, to where the human race can negotiate the high notes! (All other songs are printed in several keys. Why not our National Anthem?)

Some folks say of hymn singers, "If they can't sing the high notes, why don't they sing the bass? The notes are there for them." But we cannot expect the average member of a congregation to be able to read notes. A few can, but it is going to take a lot of work, a lot of years, to teach congregations to sing four-part harmony. It will come, but until then I would like to see singable hymns—not necessarily all printed where the average voice can sing all the notes, but at least played in keys that will allow the vast majority to sing.

Millions of Americans like to sing the air, the tune, the melody. There are very logical reasons for this, the greatest of which is that Americans are

(Continued on page 49)

Armed only with kindness, these volunteer

"crime-busters" nudge delinquents toward good citizenship

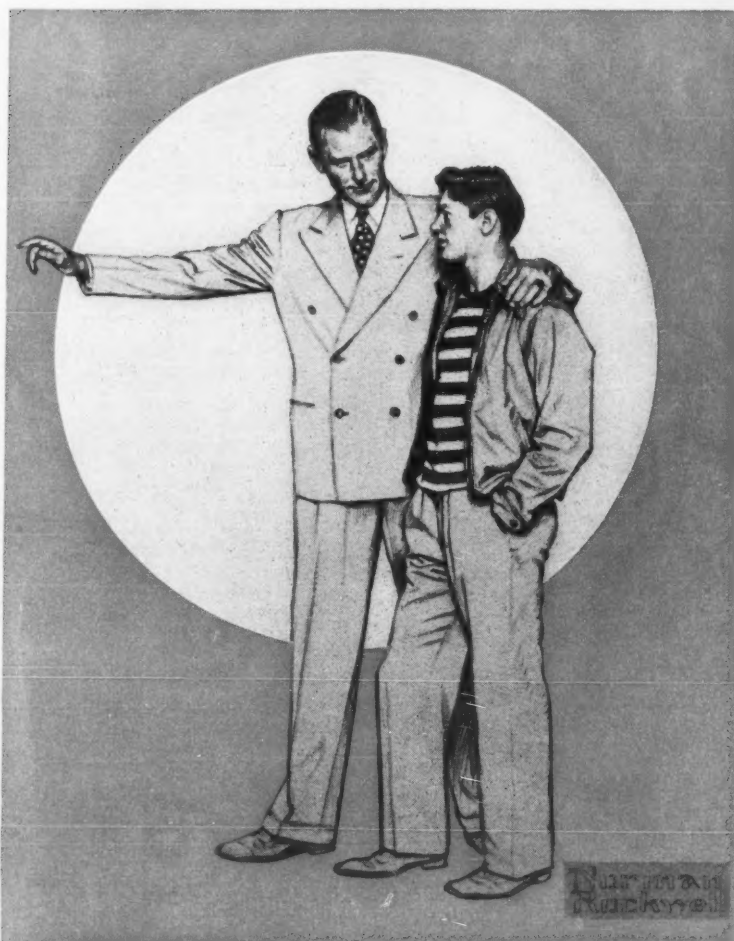
BIG BROTHERS FOR BAD BOYS

By DON ROMERO

FOURTEEN-YEAR-OLD Mickey Thomas—"da toughest kid on Poil Street"—smirked contemptuously as he waited to hear his sentence for stealing a car. It would be his "diploma" for graduating into higher crime. "I'll do it standing on me head," he scoffed to his lawyer.

Mickey didn't get his "diploma." Instead he got something a lot more helpful—an indeterminate "sentence" of friendship. "The defendant is placed on probation," said the judge, "and is referred to the Big Brother Movement." Mickey felt a hand on his shoulder and turned to find himself looking up at tall "Doc" Bill Hughes—a fourth-year medical student whom the BBM had assigned as Mickey's "big brother." As Mickey said later, "This big guy gives me a grin and sticks out his mitt—like he wants to be me buddy. Boy, that scared me. No guy—what was bigger than me—ever done *that* before."

Today Mickey is Dr. Michael J. Thomas—an orthopedic specialist with a wallful of diplomas. Mickey graduated from the same medical school as Doc Hughes, who got him entered and coached him for his exams, and Mickey paid his own way with a photographic sideline which was also a hobby of Doc's. And now, after 20 years—because Mickey wants it that way—Doc is still his "big brother." As
(Continued on page 42)





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Her people horribly afflicted with "jungle cancer,"
this dedicated missionary decided saving souls was
only part of her job. At 30 she entered medical
school, won her degree, went back to save bodies, too

THE WOMAN DOCTOR OF WANDIWASH

IN SOUTH INDIA the softly painted bullock carts and the brightly colored saris of the women may easily deceive you. They give an impression of an easy, simple life untouched by suffering and devoid of care. Proud men, erect and strong, work the fields. Graceful girls, intrepidly balancing copper water pots on their heads, jauntily walk the sunlit paths.

The pageantry is lovely but misleading. Get off the tourist-traveled highway, back into the villages and you will find a dangerous scourge: leprosy. There are at least a million lepers in India and the most infected area includes more than 1000 villages in Madras State.

Some 30 years ago a young Christian missionary looked behind South India's surface beauty, saw the terrifying threat of leprosy and decided to do something about it. She was Miss Margaret Rottschaefer of Holland, Michigan, of the Reformed Church in America.

Miss Rottschaefer went to India in 1909, a teaching-and-preaching missionary with a zeal for saving souls. This passion she still retains, but the sight of hands and feet being eaten away by the "cancer of the jungle" persuaded her to a decision. These people needed special help, medical help. At the age of 30 she returned to the United States to study medicine at the University of Michigan. Upon receiving her M.D. degree she

went back where she had been before, back to the densely peopled village of Wandiwash, to begin a new phase in her missionary career.

Dr. Rottschaefer's story so closely paralleled that of the famous Albert Schweitzer, whom I had met in Africa, that I decided to meet her the moment I reached Madras. I engaged a car and proceeded early one morning to Wandiwash, some two hours away. Here, I had been told, is the headquarters for the Rottschaefer work and the hub of the seven centers she has established to serve the needs of 5000 patients.

It was 8:30 when I reached the congested and primitive town. I was told that Dr. Rottschaefer had already driven to one of her service areas.

"You can catch her, perhaps," a shopkeeper suggested, "because her car is pulling a trailer filled with medicines and things."

ALONE attendant at the small hospital told us the same thing and added that the good doctor's work was done almost entirely out in the field.

Twelve miles out of town we spied a car maneuvering its way through a country road black with herds of goats. We managed to draw up alongside and I got out. A woman, dressed in white, wearing a pith helmet pushed back from her bespectacled and sparkling eyes, belied what I heard later, that she (Continued on next page)

In white dress and pith helmet, Dr. Rottschaefer is a familiar, beloved figure in Wandiwash, South India.

is 71. She looked not a day older than 60 at the most and her attitude and enthusiasm were vibrant.

"Why should anyone want to see me!" was her hearty exclamation.

With her in the car were two Indian men and a driver, and a diminutive, elderly Indian woman whom Dr. Rottschaefer introduced as "Miss Grace, my Bible woman who teaches my children to pray and sing."

"Well, if you insist on coming along," Dr. Rottschaefer commented, "follow us. It is only six miles more."

I had visions of a clinical building and a hospital staff, but when we turned off the road at the end of our six-mile trek, there was only a banyan tree with a few clumps of shrubs. But I saw something else. Huddled on the ground and standing in expectant groups, and coming from every direction were the patients, the lepers and those who had been exposed to leprosy, the old and suffering, the young and crippled, the people who desperately needed help. When they saw their beloved doctor step from the car a light of hope seemed to transform the crowd. Three hundred and fifty had gathered here. There was one doctor to serve them—the woman doctor of Wandiwash.

It is difficult to write of a person who does not want to be written about. Service to others is to Dr. Margaret Rottschaefer such a full commitment that she never imagined it might be newsworthy. I was on hand to watch the two folding tables being set up by her two assistants. I was interested in the medicine and the pills and how calmly the doctor in white prepared for the surgical cases. But all of this had happened before, hundreds of times before. In Dr. Rottschaefer's life it had been going on for nearly 40 years and she expected no one to marvel at it as I was doing.

I saw the poorly dressed men and women hobble forward on their deformed feet and I could not help shuddering at the leprous growths which were deteriorating the faces and features of the afflicted. But the calm and compassionate medic had seen all this and been confronted by all this for most of her life. It was a mission, a service, a job to be done.

But it was somewhat different on this occasion, different from any of her previous clinics. Somehow word had gotten around that their doctor and lifelong friend was retiring and returning to the States. She had reached an age limitation. She was going home. This fact was not whispered about. It was felt, felt in the longing glances and reflected in the dim eyes of those who had known no other help than this.

One of the lepers spoke. He had a

garland of flowers in his hand and he respectfully requested that the doctor permit him to present it to her. She bowed her head and the garland was put around her neck. Then she thanked them in a spirit so characteristic of her work that her words seemed almost to carry healing in their tones. Didn't they know that they were her people, she asked, and could they ever really believe she would forget them? Had they forgotten the love of Jesus which had sent her here?

There were moments of true worship under the banyan tree as Dr. Rottschaefer spoke. "You have come here again today," she told her patients, "because you have faith in the medicine and in the needle and in me. I want you never to forget your faith



Upon Thanksgiving

BECAUSE it seemed the thing to do

Upon Thanksgiving, Mrs. Rue Began to count her blessings, thus:

"I'm thankful for my generous
Good husband who is kind to all
(If only he were six feet tall!)

And for our fine, sweet boys and girls
(I do wish one of them had curls!)

And for the happy home we share
(Though goodness knows it's worn and bare).

I'm thankful for our church and friends
(Especially when the sermon ends),

And pleasant scenes and perfect health
(Although I'd like a lot more wealth).

For all the benefits that bless

My days, I'm grateful (more or less)."

—Jane Merchant



in God. Faith in God according to the Christian teaching means walking in the way of Jesus."

Then there was a prayer and the group made up of Christians and Hindus alike whispered "Amen" in their own way.

Now the treatment of the afflicted began. Various colored slips of paper, *chits*, distributed by volunteers, identified the patients. Blue papers had been given to those who had come long distances. They would be treated first so they could start their journeys homeward. Some of the afflicted, with badly ulcerated and bleeding feet, had walked six and eight miles to reach this place of healing.

Yellow slips had been handed to those who required only medication. People from a hundred villages were represented on this particular day.

"Two of my biggest jobs," Dr. Rottschaefer told me, "are persuading my patients that they must be faithful in their treatments, and that they should not expose others or have contact with them, especially their children, for children are very susceptible to leprosy."

She stood near a woman whose neck and ears were covered with sores.

"This patient has not been to see me for a long time," she said with a sigh. "And I have been unable to get to her. If she had been faithful in coming as she should, she would not be in this hopeless position. We can help these cases if we get them early enough and if they will co-operate with us."

By this time, long rows of people, clutching their *chits*, had lined up in front of the tables. Volunteer helpers began the careful distribution of vitamins and drugs according to the doctor's direction. She carefully recorded each case in her large record book which contained thousands of names.

Some received crude *hydnocarpus* oil which they immediately rubbed over their devitalized skin. Others got injections of the refined oil. All received D.D.S. pills, the latest medium in the fight against leprosy. Others got iron tablets to build up their general condition.

On and on it went, the volunteers passing out the medicine and Dr. Rottschaefer prescribing: "One cc . . . two cc's . . . six cc's . . . give this patient oil for scabies . . . this one will have to have a bone removed. . . ."

Some who had walked long distances and who had waited for hours without food were given milk with jaggery, a coarse brown palm sugar. As soon as each patient had received the treatment prescribed, he started on his way back to his little village home.

Now an elderly man who had walked five miles sat with his back against the banyan tree. Dr. Rottschaefer removed his knitted white moccasins. Footgear of this kind is made by members of missionary societies in the States and sent to Wandiwash for distribution.

She removed the moccasins and exposed the torn and infected feet. Toes had already been eaten away. The pockets of pus and decay presented an agonizing picture. Calmly the doctor began her surgery while a volunteer assistant, himself a leper, stood by to help her. The elderly patient clamped his arms around his knees and Dr. Rottschaefer removed a bone which had been causing great discomfort in the right foot.

"There," she said, "that's better."

(Continued on page 35)



n everything GIVE thanks

By EDWARD L. R. ELSON

LOOK at these words from the *Mayflower Compact*, America's first written constitution:

"In ye name of God. Amen. We whose names are underwritten . . . haveing under-taken for ye glorie of God, and advancemente of ye Christian faith . . . a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering, preservation & furtherance of ye ends aforesaid . . ."

This first settlement in 1620 was "Undertaken for the glory of God, and advancement of the Christian faith."

The people who came with that motive set a pattern which is now the most characteristically American holiday—or National Holy Day.

America was not the first nation to keep such a festival. Ancient Israel celebrated the harvest in the Feast of Tabernacles. Moses in the book of Deuteronomy proclaims: "Seven days shalt thou keep a feast unto the Lord thy God . . . because the Lord thy God shall bless Thee in all thine increase, and in all the works of thine hands and thou shalt be altogether joyful." And Joshua once brought the ancient people before an altar and said, "I have given you a land for which ye did not labor, and cities which ye built not and ye dwell in them. Now therefore fear the Lord and serve Him in sincerity and truth."

These Bible-toting Pilgrims took their clue from the ancients. Early Christians kept such a feast and the New Testament is full of calls to Thanksgiving such as our text. "In everything give thanks for this is the will of God in Christ concerning you." And the most sacred of all Thanksgivings is spoken from the holy table: "And having given thanks."

History is not clear as to the first American Thanksgiving. The story has been told in many forms. It has been feelingly portrayed by my colleague, the Rev. Erick L. Cowall, himself a rather recent immigrant: "The scene is a village of seven log dwellings. The logs have been cut in the nearby forest and dragged, rolled or carried to the building site, for the Puritans had no draft animals. The seven buildings had been built with the bare hands of 44 adult men and women who lived on the *Mayflower* a mile and a half offshore, and who rowed to and from work each day.

"From two days before Christmas to January thirteenth they had labored to build the first buildings, a 'common house' (Continued on next page)

TEXT: "In every-
thing give thanks
for this is the will
of God in Christ
concerning you."
I Thessalonians 5:18



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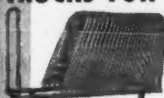
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as they called it, twenty feet square. About six a.m. on the morning of the fourteenth, they stood on the deck of the *Mayflower* and watched their efforts go up in smoke, knowing that within that common house a number of men who had been too sick to return to the *Mayflower* had spent the night and might even now be burning to death.

"Upon reaching the shore they discovered, however, that these sick men had rescued from the burning building as much as possible of the gunpowder and provisions which had been stored there and were kneeling beside them in the mud and rain thanking God that their lives had been spared.

"An epidemic of tuberculosis brought on no doubt by overwork and exposure killed forty-six that winter. Fifty-six men, women and children survived to build these seven dwellings. The crew of the *Mayflower* seemed to have had little sympathy for these fools who preferred freedom to security. Then came the day when the *Mayflower* hoisted its sails and left them with three thousand miles of water between them and all the comforts and security they had known.

"Squanto, the sole survivor of the tribe which had once occupied the site of Plymouth, paid them a visit and for a time lived among them. He showed them how to plant corn, and that first spring saw the Puritans digging one hundred thousand holes with a hoe, catching and using forty tons of fish as fertilizer, and watching the fields by night to see that wild animals did not dig up the fish.

"They made friends with Massasoit, chief of the closest tribe, and in the Autumn of 1621 Governor Bradford proclaimed the first official Thanksgiving on American soil. Four men were sent out to shoot wild turkeys. Squanto was dispatched to invite Massasoit who unexpectedly brought ninety of his braves with him. By this time there only were fifty left in the settlement and only five of them were housewives, yet they prepared a never-to-be-forgotten feast of turkey, wild geese and ducks, clams, lobsters, eels and other fish, dried fruit, hoe cakes and an Indian pudding made of corn meal and molasses boiled in a bag."

Probably no American has ever been more underprivileged than those who started the custom of setting aside a day of Thanksgiving to Almighty God for their manifold blessings. They had no homes and no housing administration to help them build homes. Their only transportation was their own feet. The clothing they had was inadequate and had been brought over on the *Mayflower*. Their only food came from the sea and the forest. Moreover they had to get it for themselves. They had

no money and no place to spend it if they had had money. They had no amusements except what they made for themselves. There was no means of communication with their relatives at home. Their neighbors were savages. But anyone who had called them underprivileged would in all probability have ended up in the stocks, for they did have possessions that are among the greatest of all human assets: initiative, courage, a willingness to work and a boundless faith in God. They had committed their cause to God, but they had not supinely rested upon the notion that Divine Law was on their side regardless of whether they obeyed it or not. They comprehended a truth too often forgotten: men have obligations as well as rights.

America can be explained and understood only as a concrete, vivid spiritual reality. This people and this land with all its economic wealth and industrial power did not come by accident. It came because faith in God was first set over its portals and held at the heart of its life. It came because when Americans have been most truly themselves they have been a people of Godliness and faith. It came because at the beginning the Colonists acknowledged a land "God gave us," and themselves as people intended to serve His righteousness. Theirs was a great creative spirit emanating from a robust faith—principally evangelical faith. In some this faith was intimate and personal; in others a way of life derived from the cultural atmosphere and climate produced principally by that faith.

NONE of the things which have happened has blunted for long, or permanently extinguished, the light of God's Spirit.

Those who speak nostalgically of the "good old days," when people were "more spiritual," have not thought deeply.

In 1850, only 15 per cent of the United States population belonged to a church. Today, more than 55 per cent are members.

One hundred years ago, men worked from sunup to sundown to earn their bread. And alongside them were their young children who also worked grueling hours. A paid vacation was yet to come.

The poor were auctioned as bonded servants.

The mentally ill went to jails.

Museums, concerts, even books, were only for the very rich. The rest had no time and no money to afford such luxuries.

Few owned their own homes. Health was poor, life expectancy was low.

In short, man's lot left much to be desired.

Many advances have been made in

the last century. The eight-hour day is almost universal, as are paid vacations.

Children go to school, not to work.

Museums, libraries, and other cultural establishments are patronized more than ever before. Last year more people visited the Metropolitan Museum in New York than all three of New York's major league ball parks.

Some 2.7 million youths now attend college—more than 50 times those in 1850, and equal to all the college graduates from 1850-1934.

Home ownership is increasing at the rate of one million a year. Today more than 55 per cent of the population own their own homes.

The health and life expectancy of the United States are at an all-time high, and the mortality the lowest in history.

The American Geriatrics Society suggests that people may eventually have a life expectancy of 120 years.

These fruits of American material progress have not debased spiritual values. In contrast to other societies, they have provided the leisure, the energy, and the means for a level of human and spiritual values never before attained.

So today, we thank God—

For all the material gains produced by our faith—that in days of abundance as well as adversity we turn to God. We rejoice that we may have religious vitality at all seasons and in all epochs of American life.

We may thank God, that as our national life began in days of suffering and adversity so we have ever been mindful of the needs of others. Remembering our own past we have been inspired to create a Marshall Plan or a Point IV program.

We thank God too that we are not now involved in overt war—that our lads are not engaged in front-line actions, as so many such days have been commemorated.

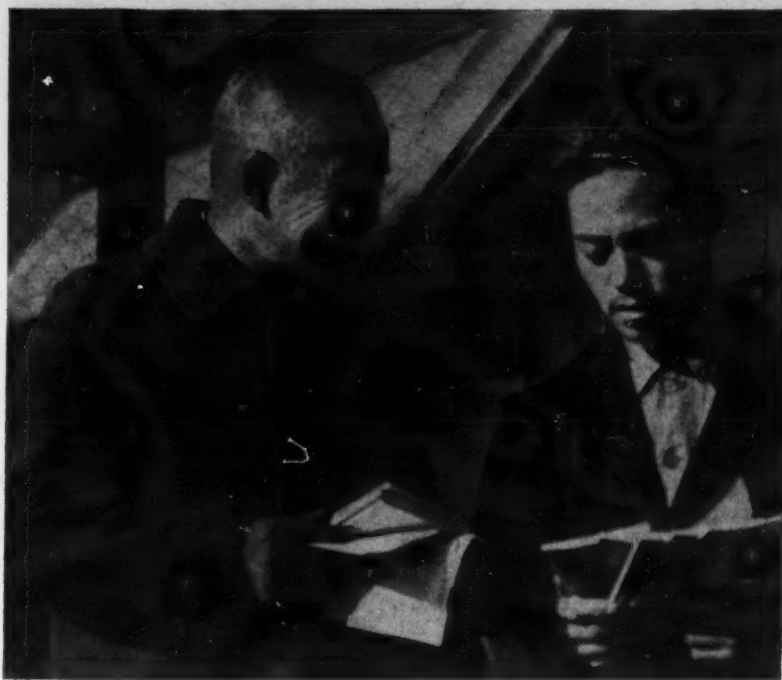
We thank God that as in the past He has raised up leaders in our nation who have been devoted to God's purposes, so to an unusual degree our country is now blessed by an exemplary piety in our state and national leaders.

But with all these temporal blessings, let us not forget the prayer of the Publican and let us remember those among us and throughout the world who are less fortunate, with a prayer of thanksgiving. Let us offer the supplication of humility: "God be merciful to me a sinner."

In the house of God, give thanks. When you raise your head from prayer, gaze upon the holy table from which come across the centuries the words, "and having given thanks."

Then go on your way and say with St. Paul, "In everything give thanks for this is the will of God."

THE END



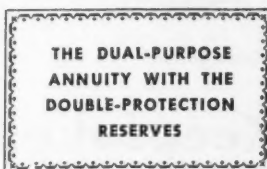
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THANKSGIVING IS FOR ALWAYS

(Continued from page 22)

sonalities such as Helen Keller and Albert Schweitzer. These souls in their human endeavor and love for mankind are undoubtedly valuable to humanity. The good man or good woman, however unknown, is also more valuable as far as service is concerned than the man or woman we call evil. But he is not, as a soul, more important to God.

When at my own mealtimes I speak my grace, to give thanks and to ask for my daily bread, sufficient to share with others, it does not transmute the coffee, fruit and toast into something unexpected and amazing. The coffee is as I made it (good or bad) and the toast (light or dark). I rise refreshed from the meal of which I have partaken because of a few words of gratitude.

Gratitude is not obligation. To be under obligation is like living with a burden. Most of us hate it. But to be grateful is, in its own way, a living joy. It springs unbidden from the very essence of the heart and spirit.

I like being grateful. I like being grateful to those closest to me for love and kindness and consideration. I like being grateful to God for those friends, for everything with which He so boun-

tifully endows me, whether or not I deserve it. I don't think you have always to deserve. You yourself don't give only to the deserving. You give to all who need, if you are a giving person.

I like this upwelling of gratitude. I don't compel myself to remember it every November. I don't deliberately remember it at all. It just comes, on a winter's day or spring evening, in the dawn of a summer morning or the sunset of the autumn. It comes at any hour, at any time. It is as simple as that. It brings with it no crushing sense of duty, no feeling of obligation.

Since last Thanksgiving I have had major things for which to give thanks. I have seen another grandchild who entered this life most precariously, survive. I have experienced long days of anxiety over the physical condition of one of my children and watched light emerge from what seemed darkness. I have been agonized over problems in my immediate family only to witness their slow but steady progress toward solution. I have learned that before another summer comes there will be another link in the family chain. For all these things I am grateful beyond words.

But I am also thankful for the things which, by comparison, are lesser: for daily communication with those I love and who love me, for food and shelter, for awareness of all beauty, whether it be a heart-stirring manifestation or a small weed at the roadside's edge.

Struggling back on a long and difficult path I have managed once again to return to the road which for many years I traveled in my particular task of creative writing. For the renewal of this effort I am grateful.

I think at Thanksgiving we tend to remember—if we remember anything—the larger benevolences. The usual pictures come to us of Pilgrim fathers, laden tables and people gathered around them. But why remember on one day only? Just as it seems customary for the Christmas spirit to endure for only a day or a week, it seems normal to most of us to admit that we are thankful on one day set aside by our President for universal thanksgiving. Why one day? Why not every day? Everyday we—even the most unloved, the most unhappy, the most ill-adjusted and self-pitying among us—have something for which to be grateful. We have life. We have, except for the very, very few, some form of love. We have in varying degrees, nourishment, light, air and shelter. Yes, however ill or poor or miserable, we have life.

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Whether or not we like it is another matter.

And one thing we equally have and equally share, the best among us and the worst, the happiest and the most wretched: God. Whether or not we acknowledge or even recognize it, we have God. Each of us is as important as the other to Him.

Some find it hard to be grateful to God. But all of us can be grateful for God. The sense of relationship with Him, however hard the way, is the consciousness of the arm about the shoulder, the awareness of reassurance.

It is not God who fails us, but we who fail Him. Yet He does not abandon us.

THE WOMAN DOCTOR OF WANDIWASH

(Continued from page 30)

The assistant covered the blood-stained earth with sand. The wound was then thoroughly cleansed and treated. The foot was bound up and the white moccasin replaced. In a little while the old man rose, thanked her and walked away.

In gratitude, patients often leave a coin on the table. Those who can afford to give something are expected to do so. It is never very much; usually an *anna* which is little more than a penny, or an eight-*anna* piece, roughly the value of a dime.

Stressing the need for regular treatment, Dr. Rottschaefer tells this story: "Years ago a boy and a girl came to me with leprosy patches on their hands and shoulders. The girl took the treatments seriously at the appointed times. The boy stopped coming after the first symptoms disappeared. Today the girl is healthy and strong. The boy returned recently with leprosy beyond cure."

One day a school teacher who had walked five miles came to the clinic and stretched out a claw hand. Dr. Rottschaefer put him on a course of hydnocarpus oil injections, he was faithful in the regularity of the treatments and the disease was checked. The doctor then traced out all possible contacts which the teacher had had with others and placed them all under her care.

"It is the sight of deformed hands and contracted fingers that is most pathetic for me," Dr. Rottschaefer reflected. "I suppose this is because it was a leper with fingerless stumps that first made me realize the great blessing of healthy hands and inspired me to make use of mine in bringing help to others."

Leprosy and its cause are still among the medical mysteries of our time. Dr. Rottschaefer informed me that it had been impossible up to now to inoculate animals with the disease, so that studies have been limited. Attempts have been made in India to inoculate

don us. When our friends fail us, we turn away, hurt. In despair we learn indifference and even contempt. Not so our Creator, who looks upon our failures with love and pity and watches with the larger patience which cannot become wearied. He loves us with the all-embracing love which tirelessly enfolds.

Please, then, on this Thanksgiving Day, let us be grateful for God, whatever difficulties we have encountered, whatever we have made of our own lives. Let us be grateful to Him, always, and for Him forever. Thanksgiving is not for a day. Thanksgiving is for as long as we shall live.

THE END

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Daily Meditations

by HALFORD E. LUCCOCK

Thursday, November 1

READ MATTHEW 4:18-22

ONE OF THE memorable war cartoons by Bill Mauldin showed a lone G.I. straggling along a road in Korea. He called out to some soldiers riding past him in a jeep, "If you are looking for the A company, I'm it!" We smile at that, but also honor the heroism pictured. He was all that there was left, but he *was* the A company! It is a great day for the church and the Kingdom of God, when a person can and will say, "If you are looking for a worker who can carry a load without complaining, or for a fighter who can grapple with evil, I am it!"

O Jesus, we have promised to serve Thee to the end. May we present our bodies and minds for Thy service. Amen.

Friday, November 2

READ EPHESIANS 4:19

NOTICE THE WORDS, "being past feeling" in our Scripture reading for today. They mean, "become calloused." We all know what a calloused hand or foot is like, hard-coated, insensitive. Paul was pleading with his Christian friends in Ephesus not to allow their minds to become unfeeling, insensitive to the need of others, or to evil in their own lives. People who are "calloused" in this sense, go through life in a suit of armor of indifference, protecting them from feeling any sympathy for those who are suffering. If we are truly disciples of Christ we must keep quick and sensitive our responses to need.

Save us, O God, from selfish indifference and hardness of heart. May we take upon ourselves the need that we see. Amen.

Saturday, November 3

READ GENESIS 28:16-21

READ the Scripture selection for today carefully. Note that Jacob, on his flight from home, was really making a bargain with God. He did not say, unconditionally, "The Lord shall be my God." Jacob asks something for such a promise. His commitment had a big "if" to it! He says, "If God will go with me in the way I am going, and if he will give me bread and clothes, then he will be my God." That was pretty shabby devotion! Jacob wanted a God who was going his way! That is too easy a religion. God asks us to go *His* way, the way of obedience to Him, cost us what it may.

Take my life and let it be consecrated,

Lord, to Thee. May we not ask Thee to fit into our plans, but to give ourselves to fitting into Thy plans. Amen.

Sunday, November 4

READ LUKE 9:59-62

OUR VERSES from the ninth chapter of Luke contain Jesus' warning against the kind of enthusiasm that flickers out. Mr. Dooley, a popular commentator on American life about 50 years ago, once wrote about this kind of temporary enthusiasm. He compared it to fire on ice. He wrote, "It burns bright as long as you feed it. And it looks good. But it don't take hold, somehow, on the ice." And the Christian Gospel does not "take hold" on this enthusiasm that fizzles out. Jesus had much experience with people who loudly hailed Him and then, soon after, quit cold. May our devotion be renewed so that having put our hands to the plow we may plough a straight furrow to the end.

May we put our lives in Thy hands, O God, and not draw them back when the way becomes hard, but serve Thee without falling away. Amen.

Monday, November 5

READ MATTHEW 7:18-23

AN AMERICAN university professor wrote not long ago in the story of his life, that no idea ever kept his interest unless he could do something about it. That is worth thinking about. Good ideas are not to be merely looked at, or talked about, but put into life. Remember the words of Jesus, "Not everyone who saith unto me, 'Lord, Lord' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." It is the *doing* of God's will that counts. The great ideas in the Christian Gospel, the fatherhood of God, the sacrificial love of Jesus, power for daily living, eternal life—are we just looking at them, or *doing* something about them?

O God, our Father, we read the words of Christ, "By their fruits ye shall know them." Grant that Thy words of life may come to fruition in our lives. Amen.

Tuesday, November 6

READ JUDGES 9:8-15

TODAY in the United States is Election Day. It is not a festival day on the church calendar, but it is a day which calls for consecrated thinking and action. The voting booth, where free citizens may record their votes and have them counted, is a privilege won for us at high cost. We should value that privilege highly and use

it. Corrupt officials are elected by good people who do not vote. That is the sharp and true point of the little parable in the ninth chapter of Judges. The good trees refused to be concerned over the leadership of the forest, so the evil bramble became king. It is a Christian duty to bring to our country's service our best thinking and our most courageous action for its welfare.

Long may our land be bright with freedom's holy light. Protect us by Thy might, great God, our King. Amen.

Wednesday, November 7

READ I JOHN 4:17-21

FOR MANY YEARS multitudes of men have been drawn into the armed services of our country. They have first taken a course of basic training where they are taught the elementary disciplines of Army and Navy drill. There is another kind of "basic training" which Christians need, and which is often overlooked. We are told to love God, but it is futile to talk about loving God unless we have some "basic training" in loving other human beings. For in I John 4, we read, "For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How, indeed? How are we coming on with that necessary basic training in loving God?

O God, our Father, who art Love, may we fulfill Thy commandment to love our brothers also. Amen.

Thursday, November 8

READ I JOHN 1:7-10

OUR MEDITATION yesterday was on loving our brother. Consider today how the matter of loving *all* your brothers in God's great family comes to the center of the need of our distracted world. Many people, far too many, have the Stone Age spirit, which says, "You stay in your village and I will stay in mine. If your sheep eat our grass we will kill you, or we may kill you anyhow to get all the grass for our own sheep." There is no foundation laid for a world without hatred than that which is laid in Christ Jesus.

Our times are in Thy hands, O God. Help us to put our minds and strength into helping the world to make the choice of love. Amen.

Friday, November 9

READ PHILIPPIANS 4:10-13

ONE of the great differences between people is in the way in which they react

to "minor irritations." Some folks go to pieces when everything is not to their liking. They forget the big goals of life, while they give all their attention to slapping at nuisances. Others bear irritations patiently for the sake of accomplishing the important purposes of life. William Bradford, the leader of the company of Pilgrims who settled at Plymouth, Mass., in 1620, wrote back to England, to people who were complaining about the defects of the colony, "people should not venture overseas until they're mosquito proof." Are we "mosquito proof" in working for the Kingdom of God, or do we have to spend a lot of our time and energy complaining of little irritations?

Help us, O God, to count so highly the privilege of being co-workers with Thee that we shall be able to bear annoyances and difficulties gladly and patiently for Thy sake. Amen.

Saturday, November 10

READ LUKE 12:16-20

IN IBSEN'S PLAY "Peer Gynt" there is a vivid picture of the idiotic nature of selfishness. The warden of an insane asylum was showing a visitor through the institution. The visitor said, "These people are all outside of themselves." The warden answered, "Outside of themselves? Oh, no, you are wrong. It's here that people are most themselves, themselves and nothing but themselves—sailing with outspread sails of self. Each shuts himself in a cask of self, the cask stopped with a bung of self, and seasoned in a well of self. None has a tear for others' woes, nor cares for any other person." Jesus talked much of the sin of being absorbed in one's self. He said that the man who was all for himself and was not rich toward God was a fool.

Teach us with each new day, O God, that he that loseth his life shall find it. May we find the richest joy in life in losing ourselves in Thy service. Amen.

Sunday, November 11

READ ISAIAH 11:5-9

THIRTY-EIGHT years ago today the first World War ended with the Armistice. For many years November 11 was solemnly observed as Armistice Day. Then after World War II, with its measureless calamities, Armistice Day was less observed. It is a good day on which to recall gratefully the heroic sacrifice of those who gave their lives for their country. On this day may we make earnest prayer that the Prince of Peace may have an ever larger and larger share in the government of nations. And may we highly resolve that we shall be a vital part of the opinion of mankind making for peace.

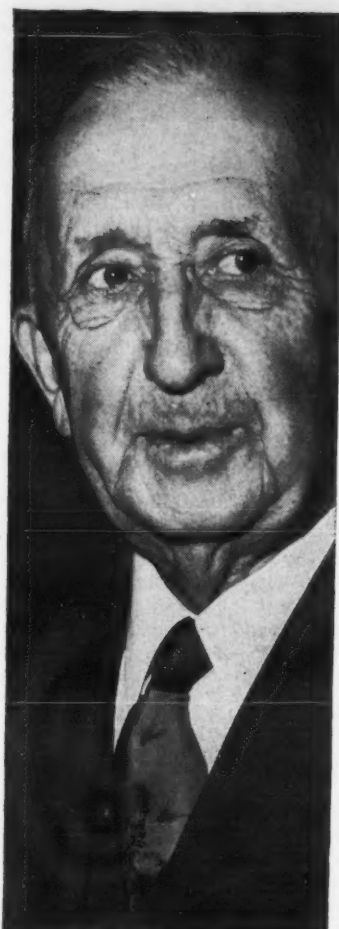
Grant, O God, that we may see clearly the things that belong to our peace. In these days of opportunity may we be swift to act for the cause of peace and good will in the world. Amen.

Monday, November 12

READ JOHN 15:11-15

A FRENCH WRITER in a story entitled "Pastoral Symphony" tells of a young girl blind from birth. Then one day an op-

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eration was performed with the result that she could see. Two things surprised her. One was that nature was more beautiful than she had ever in her blindness imagined. The other was that the faces of people were sadder than she had ever imagined they would be. The lines of care, anxiety and inner restlessness were marked on their faces. How about ourselves? Do we bear the marks of gnawing anxiety more than the marks of Christian joy? Jesus said, "Do not be of a sad countenance." "These things have I spoken to you that your joy may be full." Our faces should show that discipleship to Jesus brings great joy.

May we give heed to the words Christ has spoken, so that our joy may be full and deep and lasting, and that others may take knowledge of us that we have been with Jesus. Amen.

Tuesday, November 13

READ ROMANS 15:1-6

SOMEONE has put a great truth into four lines:

*The world would be better off
If people tried to become better;
And people would become better
If they stopped trying to become better off.*

Think it over. How many people there are who strain every nerve and give every ounce of strength to become "better off," and very little, if any, effort to become "better." What choice between these two things do we make in our daily living?

Help us, O God, to seek first the Kingdom of God, and not allow any lesser aims to take the place of that great quest. Amen.

Wednesday, November 14

READ ROMANS 6:8-12

SUPPOSE you had to prove in court that you are alive. That would be a neat little trick. Could you prove that you are alive in the high New Testament sense of the word? What are the signs of life in the sense of being "alive to God," as we find it in the sixth chapter of Romans, verse 11: "Likewise reckon ye also yourselves dead indeed unto sin, but alive to God"? Here are some signs—fruitful prayer with the source of our life, God; quick response to the words of Christ as we find them in the Gospels; sharing the love of God with others.

Grant, O God, that we may ever strive to attain the life that is life indeed. Amen.

Thursday, November 15

READ COLOSSIANS 3:8-11

THERE IS a notable phrase in Shakespeare's "Romeo and Juliet" which may well stimulate our thought about the church, Mercutio, in telling Romeo about the wound which he had received from an enemy, said, "'Tis not so deep as a well, nor so wide as a church door, but 'twill serve." Shakespeare was undoubtedly thinking of the wide doors of a large church, such as the cathedrals which he knew. To us, the phrase brings the question, how wide is our church door? Is it wide enough to include the whole family of God, all races, all colors, all sorts and conditions of men? If a church becomes

a "class" church open just for one kind of people, "nice" people or well-to-do people, its door is very narrow, too narrow, in fact, for God to get in. God needs wide doors for His Church, for "the love of God is broader than the measure of man's mind."

O God, help us to have a Christ-like spirit and breadth of love, that we may help to widen the doors of Thy church.

Friday, November 16

READ ACTS 4:8-11

There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.

—SHAKESPEARE

ARNOLD TOYNBEE, the British historian, in his great book, "The Study of History," makes an arresting observation on the Christian church in the present day. He says that for the second time in history the Christian church has the opportunity of bringing a saving faith to a dying civilization. The first time, of course, was in the first century after Christ, when the early church did bring a saving faith to the dying civilization of Rome. Rome, in St. Paul's day, did not look to be dying. But it was. The evil seeds of death were in its possession. But civilization has for the first time in history acquired in the atom and hydrogen bombs the power to commit suicide. Our world needs the saving faith in Christ and His truth, to save it from destruction.

Grant to us, O God, perseverance in the proclamation of truth as it is in Christ, that through Him the world may be saved. Amen.

Saturday, November 17

READ ISAIAH 44:1-6

CONSIDER for a few moments today, some resemblances between the situation of Hebrew exiles who had been carried into captivity into Babylon, and Christians today. There are very many great differences, of course, but there is one striking resemblance. The Hebrew exiles had the task of keeping faith in their God in an alien culture. They were a pitifully small minority among a great host of pagans. Some gave up their faith, but others kept it. Chapters 40 to 60 in the book of Isaiah are full of reassurances and comfort for those who kept the faith. In our day, in many real ways, the Christian lives in an alien culture. He lives amid many pressures to turn away from living by God's Word, to the easier task of living like so many others who have no allegiance to God.

In the midst of strong pressures to cease from following Christ, may we continue, by renewed devotion, to be among His disciples. Amen.

Sunday, November 18

READ PSALM 23

HOW WOULD YOU like to carry around with you a picture gallery of great paintings? You can carry great and inspiring pictures in your mind and memory. Reading may paint pictures on the walls of our mind, walls that would otherwise be bare. That is another way of saying that read-

ing can and does have consequences for our waking hours and days and years. From reading the Bible as a life habit, we can have the ministry of great recollections. We can put a great picture such as that in the Twenty-third Psalm into our minds and carry it with us where it will reinforce the faith that goodness and mercy will follow us all the days of our life.

O God, the entrance of Thy Word gives light. Help us to think of the things that are pure and of good report. Amen.

Monday, November 19

READ HEBREWS 10:22-25

HERE is a little picture from colonial New England, a picture of people who were willing to take great trouble to go to church. It is from Ola Winslow's interesting book, "Meetinghouse Hill." "For 20 years the members of the church in what is now Roxbury, Conn., went six miles on foot to preaching at the parent settlement at Woodstock. In their 32 years of Sunday mileage some of the more faithful original members had walked across the continent several times." Quite a walk, in all kinds of weather! Several times across the continent! Does it not make us a bit ashamed if we think that walking six blocks to church is too great a sacrifice, or allow a few raindrops to keep us from the worship of God in church? Christianity survived in America because of men and women who cared enough about their religion to walk thousands of miles!

We have been urged, O God, in Thy Word, not to forsake the assembling of ourselves together. Help us to seek eagerly and constantly the fellowship in worship of those who make their prayer unto Thee. Amen.

Tuesday, November 20

READ MARK 10:46-52

SOMETIMES we may desire to "run away" from people. They demand attention; often they bring problems to us; they take time that we might give to our own affairs. But if we keep running away from people, we run away from life in the richest sense. The French artist, Gauguin, complained of his "struggle with fools," and ran away from them to the South Pacific. There, he complained that there were more "fools" than in France! Another artist, Cézanne, tried to escape from being "bothered" by a determination to avoid human contacts, and made the boast, "no one is going to get his hooks into me." So he lived a lonely, unhappy life. Go through the Gospels sometime and note how much time and "bother" Jesus gave to individual people. They were mostly people in trouble; outsiders might say that they did not count. They did count with Jesus.

Our gracious Father, help us to remember, when we see people whom we can help by our friendship and sympathy, that if we do it not to them, we do it not to Thee. Amen.

Wednesday, November 21

READ PSALM 100

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we try to put ourselves in the mood of gratitude so that the day of Thanksgiving may not only pass *over* us, but *into* us. Recall the words in the prayer of Robert Louis Stevenson, "If . . . books, and my food, and summer rain knocked on my sullen heart in vain—Lord, Thy most pointed pleasure take, and stab my spirit broad awake."

Think of those words, "knocked on my sullen heart in vain." We can become absorbed in a whining complaint about the things we do *not* have, and thus have no gratitude for the many gifts of God that we *do* have. Our hearts may become sour and sullen with feelings of envy and dissatisfaction. But the act of giving thanks to God brings an alert heart, quick to respond to His gifts.

For the gifts of this day and all the days, we bring Thee, O God of all mercies, our heartfelt thanks. Day by day wilt Thou awaken our spirits to lively praise. Amen.

Thursday, November 22

READ PHILIPPIANS 4:4-6

ON THIS Thanksgiving Day, we lift our hearts to God in praise for many unearned mercies. As a nation, we have a goodly heritage. The lines have fallen to us in pleasant places. May we recall today the part that deep religious faith and faithfulness have played in laying the foundations of our nation in the Pilgrim settlement at Plymouth. May we in these very different days, strive to preserve faith in God and obedience to the commandments of God, as a power shaping the life of our people. Help us always to remember that righteousness exalteth a nation.

Unto Thee, O God, we lift up our hearts for Thy continuing goodness. Save us from ever taking Thy gifts for granted, or forgetting Thee, from Whom cometh every good and perfect gift. Amen.

Friday, November 23

READ I CORINTHIANS 13:4-7

HERE IS a wise word on marriage, from a French aviator: "Marriage consists not in two people looking into each other's eyes, but in two people, standing shoulder to shoulder, both looking in the same direction." Nothing affects the whole life of our nation more than a Christian conception of marriage and the family. So many marriages fail, not because the husband and wife did not love each other at the beginning of marriage, but because they have never lifted their love up into the clear, white light of God's purpose for them. One of the largest contributions we can make to the welfare of our country is the founding and sustaining of a truly Christian home.

O God, who hast set the solitary in families, we are grateful for the ties that bind us together in the family group. May our homes be channels of Thy grace. Amen.

Saturday, November 24

READ MARK 1:14-17

DURING World War II, after an air raid at Mainz, all that remained standing of a church dedicated to St. John the Baptist was a fragment of a doorway on which

were inscribed the words, "Repent ye, for the Kingdom of Heaven is at hand." This was the first message of Jesus, as He began His ministry, "Repent ye and believe the Gospel." It is the word that individuals and nations need today. Amid all the devastation of our war-ruined world, the word stands, "Repent!" May we look at our own lives and see in what ways we should make a right-about turn in thought and conduct. Also may we see where we can help to bring the world to a new mind and purpose.

O God, may we repent of ways that are not Thy ways and thoughts that are not in harmony with Thy thought. Amen.

Sunday, November 25

READ LUKE 12:2-5

THE FRENCH AVIATOR, Saint-Exupéry has written a sentence to which every one of us should pay attention. In his book, "Wind, Sand and Stars," he writes, "I will fight for men . . . and against man's enemies . . . but against myself as well." That man was not a victim of the delusion that all our troubles come from outside of ourselves. He says that he will fight against man's enemies. That is a high and noble purpose. But he sees clearly that we need to fight against the evil in ourselves. Men often forget that, and imagine that if outside conditions are made good, evil will disappear. We need to have our hearts cleansed. We need to fight against ourselves.

Cross the threshold of our lives, O God, and cast out the evil that lurks in us. Amen.

Monday, November 26

READ LUKE 12:35-38

LIFE is not all action. But that truth is perverted when it is felt that religion is care-free indolence. Certainly we are not to imitate a cartoon in which a stout woman, reclining in a hammock, says to another stout woman, who is drinking tea and eating sandwiches, "You would just love my Dr. Baxter. His prescription is just rest, rest, rest." Jesus said, "I will give you rest." He does. But he also said, "Take up your cross and follow me."

Help us, O God, to fight the good fight, and to put on the whole armor of God.

Tuesday, November 27

READ I PETER 5:6-10

A PHRASE frequently met with in reading about the mythology of Greece is "Olympian calm." The Greek gods were supposed to dwell on Mount Olympus and high up on that mountain, had great calm. The turmoils and troubles of mere mortals did not disturb them. How utterly different from the Christian God, the Father of our Lord Jesus Christ, and of all men, the God of the Cross! There is no remoteness from the troubles and turmoil of men in our God. The breath-taking thing about our religion is that God Himself has stepped into our human life in Christ, who gave His life a ransom for many. We are told to cast all our care upon God, because He cares for us.

We thank Thee, O God, for Thy love

for all men, for the last, and the least and lost. Teach us to believe more fully that Thou carest for us. May Thy love bind us more closely to Thee. Amen.

Wednesday, November 28

READ MARK 10:42-45

A LITTLE over a year ago in Grinnell, Iowa, a 90-year-old man died a pauper in a county home, but the sum of \$92,000 was found in his quarters after his death. He had been declared incompetent by the court when he was admitted to the county home. A man who lived like a pauper when he had \$92,000 stored away, was decidedly incompetent! Beyond that, *anyone* who hoards money for himself alone, is incompetent for the high business of living!

We would escape from the prison of self, O God, into the freedom of Thy service. Make us competent to live in the spirit of Christ. May we not seek to be ministered unto, but to minister. Amen.

Thursday, November 29

READ LUKE 19:41-44

IT IS THE DUTY of every Christian in this country to be deeply concerned with foreign policy and affairs of our nation. Our God is the God of the whole earth, and of all men, and we must care for the welfare of all the world. When Christian men do not care for the welfare of all the world, they hand the world over to those who plan evil. When Stanley Baldwin was Prime Minister of Great Britain before World War II, he took little interest in foreign affairs. When the cabinet discussed them, he would say, "Wake me up when you have finished that," and try to get a nap. Mr. Baldwin did not care about the rest of Europe and the world. But Hitler did! Following World War I, Will Rogers wrote, "Americans are not bothering about the League of Nations. What they want is some place to park their cars."

O God of all the world, who hath made all men to dwell together, help us to bend our efforts to see that our nation chooses those ways that make for peace. Amen.

Friday, November 30

READ II TIMOTHY 3:15-17

Words may become alive and walk up and down in the heart. —RUDYARD KIPLING

A BIBLE PUBLISHER has put out a list of three rules on the subject, "How to Preserve a Bible." 1. Don't expose it to rain or mist. 2. Don't use it when your hands are hot and wet. 3. Don't expose it to the heat of a fire.

Three good rules for preserving the physical book. But if, in a higher spiritual sense, we wish to preserve the Bible as a power in our lives and as a lamp unto our feet in daily conduct, there is one rule which must be followed. The way to preserve a Bible as a living force in our lives, is to read it every day!

O God, who in past times has spoken to our fathers in the prophets, and has spoken to us by Thy Son, Jesus Christ, may we have Thy help in giving constant heed to Thy word. Amen.

NOVEMBER 1956

This is her Story...



Tin Soat Chu

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The story of Tin Soat, now 13, is no more pitiful than hundreds of blind, abused, "cheap" child servants, not yet rescued by CCF orphanage workers in Formosa, Viet-Nam, Korea and other countries. To be a little, bought and paid for servant or a homeless child with one's rags and hunger is cruel enough. But to be blind, too, surely calls for a tear of pity and someone's coin as well.

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"I MUST Help the Jews!" many individual Christians are saying. But, in the face of world crises, the Church is silent. What a reckoning will have to be given to Him in whose veins flowed the blood of Abraham, Isaac, and Jacob! His blood-brothers of today in the Old World are driven, beaten and imprisoned; their children starving, their maidens ravished and mutilated.

This is an S. O. S. Israel's eleventh hour has struck. So swiftly moves world cataclysm that this may be the last call before the trumpet blows, and you will be face to face with a Christ who may look into your eyes and ask, What have you done for these, my brethren?

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BIG BROTHERS FOR BAD BOYS

(Continued from page 27)

Mickey says smilingly, "On those nights when my wife sews at our church, Doc will drop around to talk medicine and photography—and to make sure I'm doing a good job of baby-sitting for his god-daughter."

As a respected citizen, Mickey Thomas is only one of the 83,000 "little brothers" who have been steered out of the dead-end street of crime by the Big Brother Movement—an inter-faith youth-guidance organization made up of volunteer "big brothers" who believe that "No man stands so straight as when he stoops to help a boy." Organized in 1904 by a small group of Protestant churchmen to aid New York slum children, and still supported solely by voluntary contributions, the BBM now has 26 chapters in the principal cities of this country, three in Canada, another 30 American chapters in the process of being chartered, and an active roster of more than 10,000 "big brothers."

In striving to give the "bad" boy the good break he's always needed, the BBM has dedicated itself mainly to 9-to-16-year-old boys who have been deprived of a father's guidance. In providing "substitute" fathers, however, the BBM has not only been a lifesaver for floundering boys, but it has also become this country's leading crime-buster. While 47 percent of the boys brought into juvenile court promptly land there again as "repeaters," only 7 percent of the BBM's "little brothers" ever appear before a judge twice. And in place of the \$3,000 a year it costs to send a boy to a reformatory—from which he usually graduates with a "master's degree" in crime—the BBM has found that it can turn a practicing hoodlum into a promising citizen at a cost of only \$79.

Because of its remarkable success in a difficult field, few American social agencies have received as much attention throughout the world as the BBM. In the chaotic period following World War II, the Japanese people—with the close co-operation of General MacArthur—established Big Brother units in their 13 largest cities. And in recent years representatives from Australia, New Zealand, Holland, South Africa, England, Belgium, Germany, Brazil, Sweden, and Chile have come to the U.S. to study the possibilities of establishing Big Brother organizations in their respective countries.

So appealing has been the concept of lending a helping hand to a bewildered boy that some of the busiest men in America have given years of service as "big brothers"—men such as Charles Froessel, Chief Justice of New York State's Appellate Court; U.S. Dis-

trict Judge Archie O. Dawson; Peter G. Gary, former U.S. Senator from Rhode Island; the late Edward Stettinius, former U.S. Secretary of State and president of the U.S. Steel Company; Anthony D. Duke, of the Duke Foundation; U.S. District Judge Luther Youngdahl, former governor of Minnesota; William Stevenson, president of Oberlin College; William Paley, president of Columbia Broadcasting System; Bruce Barton, author, advertising executive, and former Congressman; Eddie Rickenbacker, president of Eastern Airlines; and U.S. Senator Thomas C. Hennings of Missouri, who was recently called to the White House to be cited by President Eisenhower as "Big Brother of The Year."

Fifty-two years ago, at the former Central Presbyterian Church in New York City, the BBM was organized in "outraged compassion" when Ernest K. Coulter, clerk of the Children's Court, confronted his men's club with some appalling facts. Slum boys, eight and ten years of age, were being arrested for minor offenses and thrown in jail along with hardened criminals.

"THESE boys' only guilt," declared Coulter, "is that they have been deprived of a basic childhood right—the right which every boy has to a father's love, understanding and example. And it is a right which they, and other children like them, may never receive unless men like us give it to them." Before Coulter had finished speaking, 40 club-members had volunteered their services. In the weeks of discussion that followed one method after another was rejected until finally a member suggested, "Why don't we try the personal approach, with each man concentrating on just one boy—you know, like a big brother?" In adopting the plan, the organization also found its name and "one man, one boy" formula. Nine years ago the organization was incorporated and its name altered to "Big Brothers of America." But its unique formula—of applying the friendly personality and upright character of one man to the emotional and intellectual growth of one boy—hasn't varied in half a century.

Although many "little brothers" have achieved successful and even eminent careers, few of them—because of the misunderstanding they may encounter—have felt free to acknowledge their former connection with the BBM. To date only two prominent men have revealed themselves as former "little brothers." One is the veteran star of stage, screen, radio and television—Eddie Cantor. The other is California's

former Commissioner of Social Welfare, Charles I. Schottland, whom President Eisenhower recently appointed as U.S. Commissioner of Social Security. Characteristic, however, of the careers often attained by "little brothers" are those of a few New York "alumni." From this one chapter have come a concert pianist, an insurance actuary, the chief engineer of a construction company, the founder and president of one of the country's largest greeting-card companies; an Annapolis graduate, now a Navy captain; one of the motion pictures' best known character actors; the vice-president and general manager of a leading Fifth Avenue store; a prominent physician, now a lieutenant-colonel in charge of an Army base hospital; a Princeton University and Columbia Law School graduate recently appointed as assistant district attorney in an eastern city—and 80 New York City police officers, holding ranks all the way up to captain.

Humanism, social consciousness and psychological understanding are invaluable in handling a troubled boy. But what BBM officials consider even more effective is "just a plain, genuine love of kids." Newly inducted "big brothers" are advised by their chapter counselors not to try to be "a warden, a mother superior or an amateur psychiatrist with your boy. Just relax and be his friend. Get interested in his life and family and invite him to be interested in yours. Listen carefully to his ideas—and offer your own sparingly. Try to spend four or five hours a week with him. Take him to ball games, movies, museums, sportsman shows or on boat rides and camping trips. Treat him on a 'man to man' basis. When you decide on something to do, be sure you both want to do it. Let your boy know that he can come to you with his problems, that you'll stand by him if he gets in trouble again, that you're genuinely interested in his happiness—in short, that you're his friend. But, above all, don't try to buy his friendship. As a frightened, mixed-up kid whose pride has already been badly battered, the last thing he wants is to be patronized with expensive gifts. What he wants, more than anything else, is *you*—and all the affection, understanding and compassion you can pour into his lonely, hungry heart."

Just how tragically deprived a boy can be is something the BBM has never ceased to rediscover. One 12-year-old boy didn't know that people sat down to eat their meals. In the cold-water flat where he'd lived all his life with his family, there had never been a chair or a bed. Another boy, who had been taken to lunch at a restaurant by his "big brother," waited

(Continued on page 46)

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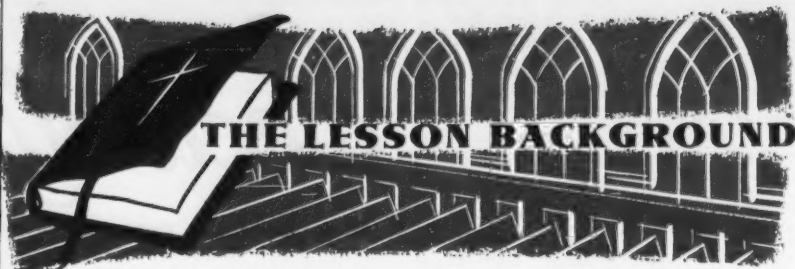
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By Amos John Traver

● November 4, 1956

Wounded for Our Transgressions

ISAIAH 53

Isaiah spoke to exiles who were becoming more and more satisfied with their lot. They were forgetting Jerusalem and the divine purpose for their race. They were clever traders and some of them had become rich. They had learned to enjoy the comforts of life in Babylon. To return to their homeland would mean beginning all over again. Jerusalem was in ruins and anarchy reigned in the land. The future of Judea was insecure. Why give up their settled life for a costly venture? Prophecy often has a double meaning. Isaiah's immediate purpose was to awaken his people to an understanding of their place in God's plan. God had not called them to ease but to be a separate people. This meant inevitable suffering. A nation, race or person that dares to be different, dares to serve God according to the dictates of conscience, will be an offense to the world. But it is these minorities, these men of faith, through whom God will save the world.

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Perhaps Isaiah spoke better than he knew. How well he describes the King of the Jews, to be born centuries later in Bethlehem. From generation to generation Jewish hopes of a Messiah were centered in dreams of empire. Their Christ would be a greater ruler than David or Solomon, greater than the greatest emperors of the East. He would rule with justice and mercy, but he would rule with absolute power. King and servant did not belong together in their thinking. Even Jesus' disciples could not understand. It required the light of the Holy Spirit to help them to see that their prophets looked forward to deliverance through a King who would suffer and die for them. No other of their prophets helped them so much as Isaiah. The very center of his message is in this 53rd chapter. Peter, Paul and their associates make frequent reference to it in their preaching and writing.

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Some years ago there was a great lawyer whose face was terribly disfigured. He was representing a railroad and, as usual had much the better part of the argument. The opposing lawyer lost his

temper and declared that the methods of that railroad were as black and hideous as the face of its counsel. The great lawyer replied, "Your honor, in all my career as a lawyer I have never dealt in personalities; nor have I ever felt called upon to explain the cause of my physical misfortune. When I was a boy—and my mother (God bless her!) said I was a pretty boy—I was playing around an open fire with my little sister, just beginning to walk. She stumbled toward the flaming coals; I had just time to rescue her, but in doing so, I fell into the fire myself. When they took me up my face was as black as that man's heart." (Quoted from "Prisoners of Hope," by H. C. Alleman.) The cross is an ugly thing, sign of a criminal's death. It will always be an offense to the world. But to the Christian, it is the royal sign of kingship. Our King bears the scars of sin for us. They are the assurance of His saviourhood, the price He paid for our redemption.

● November 11, 1956

What Does the Lord Require?

MICAH 4:1-5; 6:6-8

The choice of a title for the last 12 books in the Old Testament was not inspired. "Minor Prophets" suggests prophets of minor importance. These books are just as important as the so-called Major Prophets. They are minor only in the sense of length. Micah was one of the great prophets of Judah. Read Jeremiah 26: 17-19 and you will discover that Micah was responsible for the reform of King Hezekiah, one of the better kings of Judah. Micah speaks frankly to a stubborn, sinful nation. He paints a dark picture of the fate awaiting Judah. Yet he does not despair. His hope lay not in human measures for national security. His hope was in God.

I was in New York City on November 11, 1918. A camp pastor at Base Hospital No. 1, in the upper Bronx, I had seen the terrible price our young men were paying for victory. The barracks hospital had grown from a few buildings to an establishment able to care for 10,000 ill and wounded soldiers. When word came that the war was over, I went down to Times Square and mingled with the frantically happy crowd. "It must never happen again," we said, and meant it. But it did happen again. Why have all human plans and efforts failed to win anything more than an armistice from war? The

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NOVEMBER 1956

best minds of the world have been working on the problem. They have been supported by a universal longing for permanent peace. What has been left out? Micah described beautifully the faith that dreams of a coming reign of justice and mercy. Sincere worship of God is the only basis for this hope. Lip service, purely formal sacrifices, are no pledge of peace.

✱ ✱ ✱

No doubt Micah had his nation in mind when he gave the inspired recipe for "what is good." Micah would not discount the value of diplomacy or of international organization in the interests of peace. But all human efforts will fail unless the world accepts Micah's recipe. Thomas Huxley in the nineteenth century paid tribute to Micah 6:8. He quoted only the first two ingredients in the recipe for peace, "to do justice and love kindness." Both are essential to peace within or without. Gladstone took Huxley to task for neglecting the base of the triangle. There will be neither justice nor mercy without humble walking with God. It is the sustaining presence of God that alone makes it possible for man or nation to do justly and love mercy. Judah left God out and went into exile. The warning is clear. So is the hope in Christ Jesus.

● November 18, 1956

Qualities of a Christian

MATTHEW 5:1-12

What is a Christian like? Like Christ, of course! What are the qualities of Christ-likeness? Jesus analyzed them in the Beatitudes. Paul and John sum them up in the word *love*. Jesus looked about for evidences of reality in the religious leaders of His people and what He saw He did not like. Religion was reduced to behavior, to keeping the letter of the law. In beautiful poetic language Jesus challenged both their practice and spirit. Every beatitude strikes boldly at accepted standards for religious living. He challenged pride and self-sufficiency, with humility; light-hearted search for happiness, with serious purpose; aggressive ambition, with meekness; undisciplined self-satisfaction, with hunger to be right with God and man; cruel, unforgiving attitudes, with mercy; impure, imperfect thought and life, with the purity of Christ; the proposition that might makes right, with an unselfish commitment to peaceful relations with others; compromise of principle for the sake of personal security, with fearless devotion to conscience whatever the cost. These great affirmations challenge twentieth-century standards just as boldly as they challenged the hypocrisy of the first century.

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As with the Ten Commandments, the Beatitudes go deeper than behavior. They do describe life as a Christian should live it. But conformity to them, if that were possible, would not make a Christian. Paul speaks of "the fruits of the Spirit." Too many have paid lip tribute to the Sermon on the Mount who seem never to have read it carefully. The Pharisees were great conformists. They tried to keep the letter

(Continued on page 64)



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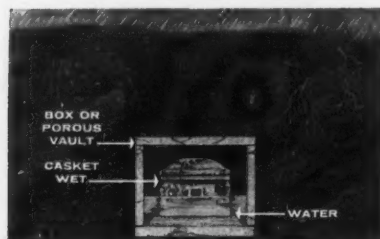
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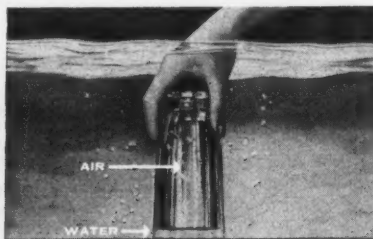
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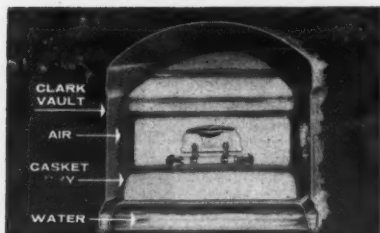
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BIG BROTHERS

(Continued from page 43)

until they were half way through the meal before suddenly whispering, "Now's the time for us to run for it—the cashier ain't looking." One youngster, sent to a summer camp, became frightened when he was served an egg. He'd never seen one before. A Boston boy who had been taken to a flower exhibit just 20 minutes from the slum area where he'd always lived, refused to believe he was still in the same city. "Who ya kiddin'—there ain't no flowers in Boston." Another boy, who had been living in a wooden packing box for two years, was found to have been supporting himself by forging the social-security checks which were still being sent to his dead mother. A 15-year-old boy, taken by his "big brother" to visit the latter's home for the first time, was amazed that upon their arrival the "big brother" hadn't found it necessary to "slug" his wife. "She was sober!" And a boy of only 11 was discovered to have spent the last four years sharing a room with a waitress who also used the room to "entertain" men from the saloon where she worked.

Up until a few years ago every "little brother" was recruited from a juvenile court. Today—through an expansion of its facilities, and by gradually shifting its sights from cure to prevention—the BBM takes only a third of its boys from the courts. The other two thirds—youngsters who have begun to show signs of delinquency, but who still haven't tangled with the law—are now referred to the BBM through churches, schools, police agencies and civic and welfare organizations. Lately, however, other sources have begun to develop. With increasing frequency a "little brother" will march into a chapter office dragging another boy behind him, and announce with a worried shake of his head, "This kid's in bad shape. He needs a 'big brother' somethin' awful. How about youse fixing him up?"

Although chapters vary slightly in their methods of examining a "big brother" candidate, he is generally required to submit a number of gilt-edge references, give a detailed history of his life, and undergo a rather intensive interview with a membership committee which occasionally includes a psychiatrist. His acid test, however, is an interview with a group of veteran "big brothers." As one BBM official says, "Old-time members have an eagle eye for the man who intends to parade himself as a 'big shot' before an unfortunate boy, who hopes to get a few hours respite from a nagging wife, who wants to boast to his friends of being a 'civic leader,' or who is

simply trying to satisfy a frustrated desire to wield authority."

Once a candidate is accepted he is placed on a roster where he waits until the right "little brother" comes along. Chapter officers make every effort to pair a boy up with a "big brother" of the same religious and racial background, and approximately the same temperament. But even more importantly, they try to match him up with a "big brother" with whom he will have an identifying and absorbing interest. Boys interested in aviation are, wherever possible, assigned to pilots, plane designers or airport directors. Youngsters who want to be machinists, engineers, or radio-television technicians are handed over to professionals in those fields. One boy, who wanted to be a house wrecker, was turned over to an official of a wrecking firm who later got the boy into the house-wreckers' union. Another boy, who had always wanted to be a head-waiter, was paired with a recent graduate from Cornell University's hotel-administration school. And one enterprising youngster who insisted on being a trumpet player "so I can marry a girl like Betty Grable," was assigned to a musician in Toscanini's NBC orchestra.

OFFICIALS of BBM have also found that a common interest is an excellent opening wedge, particularly with a shy youngster who tends to escape into a "deep freeze." One boy, having barely mentioned his intense interest in aviation, gradually congealed into an impregnable silence. His bewildered "big brother" finally brought the boy to Joseph McCoy, director of the New York chapter, and an old hand with difficult youngsters. Recalling the boy's passing reference to aviation, McCoy adroitly maneuvered the subject in and out of the conversation for two hours. Not a word came from the boy. "Finally," says McCoy, "I got so desperate that—almost without thinking—I snatched up the phone and called Eddie Rickenbacker in Chicago. I'd never met Rickenbacker, and he'd never heard of me. But I told him our problem. That afternoon he flew to New York and spent half an hour alone with the boy in my office. That did it. When they came out arm-in-arm, the two of them were battling aviation shop-talk all over the place."

BBM work has by no means been confined to boys living on "the wrong side of the railroad tracks." Many an overprivileged youngster, after having been expelled from a series of expensive preparatory schools, and having landed in court for a serious misdemeanor, has finally been brought to the BBM by his divorced or widowed mother where he has been given the



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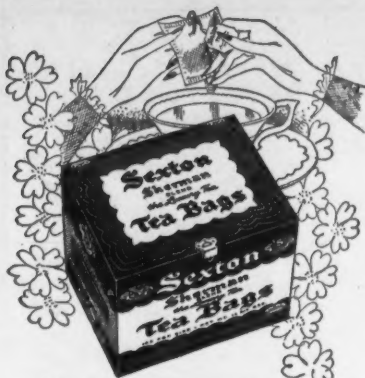
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stabilizing and rehabilitating influence of a "substitute" father.

And not always has the BBM worked only with fatherless boys. Often the organization has "fathered" a youngster at the express request of the boy's own father. Some years ago a wealthy jeweler brought his 14-year-old boy to the Chicago chapter with the plea that his son be given the kind of paternal affection and guidance "which I just don't seem to know how to give him." The boy had twice landed in court for petty thievery and truancy, and had successfully resisted the expensive psychiatric treatments by which his father had hoped to help him. What immediately intrigued chapter officials, however, was the strange pattern of the youngster's thievery: the boy stole only parts of public telephones. Deciding on an experiment, the officials turned the boy over to a "big brother" who was an electrical engineer with the Bell Telephone Co. Instantly the boy's thieving stopped. Three years later he graduated as valedictorian of his class from a technological high school where he specialized in electronics. And two years ago he was awarded a chief petty-officer rating after having graduated, again at the top of his class, from the U.S. Coast Guard school of electronics in Groton, Conn.

Despite their enormous experience and unequalled success, the BBM authorities make no pretensions to omniscience. No one knows better than they how obscure and complex the mind of a boy can be—especially an unhappy boy. Many a boy of 14 has been known to physically attack his father and mother, commit a sexual assault on a grown woman, snuff cocaine for "kicks," use a switch-blade knife to force other boys to do his bidding, rob a man at gun-point in a dark alley and then kick him half to death to prevent his making an outcry. Gradually reorienting such a boy calls for consummate skill and boundless affection. Yet on the average, the BBM finds that a "little brother"—even a rough one—can be straightened out in about four years. Often his relationship with his "big brother" ripens into lifelong friendship. Once in a great while it ends in sudden, stark tragedy. Having no legal authority over its charges, the BBM can use only the tools of patience, understanding and good will. Ninety-three per cent of the time these are enough. But not always. In the remaining seven per cent is the rare case when a boy will suddenly explode out of "big brother" control and commit a crime which puts him in prison for years.

One of the country's foremost authorities on juvenile delinquency, Bertram M. Beck—recently of the Chil-

dren's Bureau in Washington—has repeatedly commended the BBM by saying, "It has the humane capacity to care." It is a capacity which the BBM intends to make deeper and wider. It is already looking forward to the time when it will have 100 chapters in the U.S. alone, each chapter fully staffed with graduates from the country's leading schools of social work. It is preparing to make psychiatric treatment available to those critically disturbed cases which up to now the organization has not felt qualified to handle. It intends to greatly increase its summer camps, its aptitude-test and vocational-guidance services, and its employment program which, in New York City alone, has found jobs for more than 4,500 boys.

"And we intend to do even more," says national executive director Felix Gentile, "because we *must* do more." One million children—averaging 15 years of age—are now being arrested



every year. Of these, 350,000 are being brought into our juvenile courts. If this rate continues—and there is every indication it will increase—it means that one out of every 60 boys will land in a penal institution. "Yet bad as this is," says Gentile, "it is not the overt delinquent that is our main problem. What must concern us even more is the passive delinquent—the boy who, instead of striking out against society, turns his hostility inward and silently destroys himself.

If current rates continue, one out of every 12 boys—or five times as many as the overt delinquents—will land in a mental institution as the result of internalized hostility. These internalized boys are the "loners," the "quiet ones" of the childhood world, who later become the silent "shadowy" men of our society—men whose spirits have been permitted to die for want of love from a world which was just too indifferent.

"These are the men we must save," says Gentile. "But we can do it only by rescuing them when they are children. It is a job for every man who looks upon our children as our most precious national resource—and who believes that 'No man stands so straight as when he stoops to help a boy.'"

THE END

CHURCHES AGAINST SINGING?

(Continued from page 26)

mostly of the leadership type. They like to play First Violin. They are not the "oom-pa, oom-pa" type. The saxophone can thank its success to this First Fiddle characteristic, for it was discovered that practically anyone who would really work at it for a month could play a melody on a saxophone, quite nicely. Not so on the violin, which took months, and years, as did brass instruments. I am not applauding this "quick and easy" characteristic of so many of our people, but am pointing it out as another of those obstacles which we must meet and overcome if we wish to attain to greatness, even to great congregational singing. In the meantime, millions of us like to sing the tune, and the high notes of the hymnbook on too many occasions stop us.

There is no real reason why all the verses of a hymn should have to be played in the same key. Indeed, nowadays it is common practice to switch keys in a song. The public ear has become accustomed to this. It makes for nice variation, if done well. It can be beautiful, colorful, artistic, and worshipful at the same time.

As a composer, I find that the correct scansion of the text of our hymns is too often disregarded by the music, which constitutes an inexcusable editorial liberty, ruining the poetry. Proper accent is constantly disregarded. Words and music often don't "fit." At times the accents fall so off-beat as to be ludicrous. There are enough grand old hymns which are not negligent in these regards without filling a hymnbook with so many which have such drawbacks.

Some tunes are just not good tunes. They may be written properly, violate no law of harmony, be correctly scored, but somehow they aren't musical.

Expression marks in our hymnbooks for the lay organist would be of great help in singing. With the exception of hymnbooks, all music, songs, choir pieces, oratorios, operas have expression marks to help the performer give a reasonably intelligent reading. There is no reason why our congregations should not be given every opportunity to express both words and music in singing. Some hymnbooks, the Episcopal, for one, have endeavored to do this.

Many hymns are interminably long, and often the length doesn't attract but really tires a congregation. I know of no music of any sort—poetry, plays, or operettas—of which the auditors are told in advance that only a portion of the work will be given, cutting this and that and then down to the last stanza. I think that we should know our own minds and print hymns the way we would like to have them sung, and then

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stick to our guns. If I am voted down on this one, I'll agree that the pastor's sermon or prayer has a bearing here and he has a right to say which verses shall be sung. But, for the most part, there are too many verses in many hymns.

There is also another important area for improvement—in arrangement. No branch of music other than church music depends upon one arrangement of the music, one book, one score, one key. Songs are printed in two, three, up to five or more keys, for different singers, for different instruments. Transpositions of the music score are common. An effort is made to suit the music to the needs of the performer, to make it best for him and consequently best for the music which would otherwise be possibly ruined. But our hymnbooks seem to be "all things to all men"—to the choir, the organ, the congregation, the piano. Why not, in addition a piano score for church pianists? In every other branch of the entire music profession she would have a pianoscore. Why not in church? Why should the piano merely double what voices are singing? Why not a special accompaniment for the piano, to enrich, to beautify the end result? This would add interest, where at present there is much monotony.

Interest could be deepened in hymns themselves. Just as we have a Bible class to study the Bible, so we might have a hymn class to study hymns. The two certainly go together. Or how about a "hymn study sing" on a week night, just as every well-organized community has a music study, with folks rotating the duty of looking up interesting information about the hymns, their writers, their history? This personalizes the hymn, makes it a living force, a thing of today—not something which is of a day gone, never to return. A hymnbook is filled with glorious stories.

Living as we are in a day of incredibly beautiful things, including music, we should not be unmindful of the tremendous possibilities of music in the church. Some authorities hold that we should aim to have the choir sing only the anthems and the congregation the hymns. This would allow all hymns to be played in comfortable keys, with superb additional obbligatos by the choir, resulting in hymn-anthems of great interest. With attention given to every word, every note, great crescendos, diminuendos, transcendent effects, religious singing could stir the emotions as no other kind of music could ever hope to do. Though church music at times has tottered, it always tottered forward. There were those who didn't wish to see it change, but it did, for the better.

Conditions have changed, but maybe we haven't changed with them. Years ago when few could read the words, let alone the music, a song-leader "lined out the words." To help him "lead," a few persons who could carry a tune took their places up front to boost the melody. At the turn of the century, volunteer choirs became harder and harder to assemble, and quartet choirs were everywhere. But World War I changed all this. After the boys came home, volunteer choirs sprang up everywhere.

And now we have come to the day we have long waited and worked for, a day when a vast nation musically educated far beyond the unmusical rendition of its hymns. This need not be so. There are many great hymns as good today as they ever were, as popular with the public. But the rendition even of these hymns could be made so much more beautiful, more intelligent, more understood, more worshipful, more challenging to the congregation.

People like to sing. Let's add to our ministry by letting them! THE END

A LIFE OF HER OWN

(Continued from page 20)

day but what one of you ran in with a skirt to hem or some buttonholes to make or a layette that had to be finished. If you had a bridge club meeting, you wanted me to make the dessert, if Mary was asked to bring a cake for the church dinner, she said, 'Let Jo do it. She has no kids to take care of.' If Gladys wanted an evening sewed, cleaned and washed and... out, she brought the children and left them. 'Jo can take care of them after she puts Pa to bed.' I don't want to be unkind, Ev, but you are all on your own. You got married as soon as you could, you have homes and your kids. They're yours, not mine. From now on, you'll have to find baby sitters and cake bakers and seamstresses some-

where else. I'm going to get a job and go to work."

Evelyn sprang to her feet, her face suffused with red. "Honestly, Jo, when Glad called and said you'd blown your top, I thought she was just mad. Now I'm beginning to wonder. You talk as though we were to blame that you never married. You just never had any boy friends, unless it was Greg Willis and he was too bashful to do anything about it. And now he's... say, is that it? Someone said he'd written to Mr. Field at the bank not to rent his farm any more, that he was coming back to live. Is that why you..." Her eyes narrowed, she drew a sharp breath, shook her head. "Now honestly, Jo, if you're bent on getting mar-

ried, don't pick up that long, gangling guy who hasn't three words in his whole system, for goodness sake."

Jo's heart gave a lurch and started pounding. She could feel the tell-tale heat mount in her cheeks as she remembered the tall, too thin boy who had carried her books home each afternoon during that last year in high school. The boy who had kissed her just once, the night of the spring prom, on the shadowy porch with the breath of honeysuckles in the air and the moon like a yellow melon slice over the willow tree.

Then her mother passed away and she was no longer the happy, carefree high school junior with her first beau. She quit school and took over the care of the family. When Greg Willis dropped by after supper to sit on the porch awhile, Pa promptly called Jo inside. Soon Greg stopped coming and the next year he went away.

THROUGH the years she heard of him indirectly, though when he returned home for brief visits, they never met. The Willis farm was rented after Greg's father died but the last tenant had moved away. And if he were coming back to stay. . . . He would be 31 now, a man who had worked at many jobs, seen many places. Twelve years was a long time.

Jo met her sister's gaze steadily. "I don't have to marry anyone. I have the home here and it's mine. Pa deeded it to me. I know you think I should sell and divide the money but I'm not going to do it. You all have homes and families. You live your lives. Leave me mine."

Evelyn stood up. "We can't force you to do anything," she said in a hard voice, "but Willard isn't going to like this. He's head of the family now that Pa's gone and . . ."

Jo rose, stood straight and slim before her sister who was a good two inches taller. "Willard may be head of his own house but to me he's just the kid brother whose nose I wiped and whose bottom I paddled for years, so you tell him that he can just mind his own business. As I said before, I love all of you. When you reach the place where you can accept me as a person, not just a cake baker and a baby sitter, I'll come and see you now and then. I'll have you here for dinner sometimes, but I'll plan the dinner and cook it. You may as well tell them all how things stand. It will save a lot of argument if you let me live my life the way I wish."

Evelyn laughed uncertainly, then sobered. "I hope you come to your senses, Jo. You can't take care of yourself. You never had to."

"I'll have a try at it," Jo said and on
(Continued on page 109)

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successful teaching methods

By **WILLIAM S. HOCKMAN**

Secrets, Perfection, Marbles

Her Secret

The other Junior teachers often wondered about Ann Penman. While her classes were large and the table crowded, she never had any disorder. Her attendance was always good. She never seemed to have discipline problems. You could see that the children were enjoying their class work. Regardless of which grade she taught, she seemed to get the trouble-free pupils.

The director wondered about Ann. He knew that she prepared her work. But other teachers did that. She knew her pupils by name. That was a special point, it seemed, with her. But other teachers knew their pupils and they did not get on as well as Ann.

The minister had heard from parents when calling in the parish about Mrs. Penman's excellence as a teacher. He knew her as a devoted Christian worker. People liked her, and of course the children would. Besides, he thought, some people like to teach and they just naturally do a better job because they do.

But that was not Ann's secret weapon. Other teachers loved to teach. Other teachers liked boys and girls—liked them enough to be regular and work hard on every lesson.

Was it experience? Might be; but there were other teachers with experience running back over many years.

Could it be training? Perhaps, but other teachers had gone to more summer training schools, lab schools and seminars than Ann.

Then one day I was calling in the home of a family, newly moved to our city and with a girl in Ann's class of fifth graders. When this girl came into the room I remarked that she had Mrs. Penman for a teacher. Her face lighted up and I added, "I am sure that you'll like Mrs. Penman."

"She's the best teacher I've ever had," confided this child.

"How is that?" I asked.

"She loves me."

So that was Ann's secret! It was love! That's all; just love.

Here was a new pupil, only a few Sundays in her class, and knowing that her teacher *loved* her. How wonderful!

Ann not only loved her pupils, as many teachers do, but she communicated that love. They felt the warmth of her love as they felt the warmth of the sun. Other teachers might love teaching (many do), other teachers might love the class (and many do this), but Ann Penman of the Lakewood (Ohio) Presbyterian Church loved her pupils one by one so they felt it.

Her secret was out: To teach is to love!

No Such Person

"Don't bother to read that again, I heard it the first time, and no such person exists."

That was the reaction of Bob Brown, fellow Junior teacher, to a statement by Mrs. Sierra on the kind of teacher Junior boys and girls like. Several others agreed with him, but the leader, seeing a good chance to keep the discussion going, asked, "How about the rest of you?"

They wanted to hear the statement read again before taking sides, and Mrs. Sierra read it slowly:

"When Juniors were asked what kind of teachers they liked best, they responded: Teachers who let us do things; who are interested in what we are interested in; who are kind but make us behave; who have soft voices and smile; who know what they are doing; who do not think they know everything but try to find out with us; who do things with us."

"I still say no such person or teacher exists," broke in Bob Brown, leaning back in his chair.

Mrs. La Croix was a quiet little teacher whom the others respected and when she spoke even Bob listened.

"That comes," she said, "from the 'When They Are Nine' book of the Westminster Press, and I think certain parts of it are true. Bob, you told us a while ago that you often left a little time at the close of the lesson to talk sports with your fifth graders. That's being interested in their world. We all know how Miss McKee's project has interested her class. Some of them even come early."

"Perhaps so; but what about making

them behave? That I can't take! No pupil wants to be put in his place. That's what's wrong here in our department—too much letting kids do what they want to do."

Seeing that Bob was launched into a speech, the chairman cut him short with, "Wait a minute, Bob. Can't we make 'discipline,' that you talk about so much, the subject of our next meeting? How about all of us boning up on the subject a bit?"

As the group dissolved into the hallway and headed for the stairs, Bob Brown was saying that no such teacher existed, that the statement was not kid stuff but what some adult thought kids ought to like.

Reader, what do you think?

Not Good Enough

A class of third graders wanted a project. It wanted to do something for someone else. Miss Sommer was pleased.

After checking with her departmental principal, she decided to suggest that her class send marbles to a day-school her denomination maintained in Alaska. There had been a request from them for marbles.

The children were elated when she announced her idea. Marbles were popular then, and even the girls had lots of them.

Next Sunday they came—marbles by the bag full. Miss Sommer opened some of the bags and looked. The bags were emptied into a box on the table. Immediately Miss Sommer was troubled by what she saw. There was hardly a "shiner" or "super" in the whole lot, and there were many small, chipped and inferior marbles.

"Children, look at the marbles. What about these little ones? What about these chipped ones? Are you sure these are the kind we want to send to our friends in Alaska? Do Christians give of their best? The Hebrews brought the first fruits; the unblemished lamb. Do you want to do less?"

The children were obviously taken back a bit. They were silent. The indictment had hit each one.

"How would it be," explained Miss Sommer with a smile and a jolly voice, "if we made this 'Marble Exchange Day' for ourselves! Each one of you take from the box about as many as you think you brought. This way you'll get some new ones. We'll start over."

"Let's bring only two apiece next Sunday, our very finest marbles; the choice ones!"

The children agreed.

The following Sunday the teacher dropped her two marbles into the box, and in went the others. When they were all collected you never saw such a handsome box of choice marbles. The

(Continued on page 63)

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Thanksgiving



WOMAN'S PLACE in the CHURCH

ROMANTIC symbol of the harvest is corn, the United States' national crop. It is a truly American emblem of a truly American holiday, Thanksgiving.

Whatever special gathering you plan for the month of November—family night supper, guest night, women's group luncheon—let it be a Corn Festival, a colorful reminder to everyone at this time of year that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17)

In honor of the corn harvest, sponsor a variety of contests among your membership during the month of November. Entries in the contests will be displayed and prizes awarded the night of the festival. The Sunday-school children could compete in art work carrying out the corn theme. Drawings in crayon, pastel or water color, figures in clay or plaster of Paris, may all be included. And there are endless possibilities in subject matter, from scenes depicting the cultivation and harvesting of corn in the fields to detailed drawings of plants or ears of corn, or designs derived therefrom. It would be easy to tie these in with Scripture verses of thanksgiving, if desired.

The youth group of the church might make murals or decorations using corn kernels as mosaics, different shades of red, yellow and brown forming the picture or design, similar to decorations on the Corn Palace in South Dakota or the corn monuments and floats at the University of Iowa. This is done by gluing the kernels in place on sheets of cardboard.

A men's group might see how many corn products and by-products they can collect to display at the Corn Festival. Everything counts—from cornmeal, corn syrup and oil to corn-husk dolls and plastics. Offer prizes to the garden group for the

Corn Festival

by JANE KIRK

most outstanding table arrangements, using the corn theme. Ingenious uses of various parts of the grain from blossom to seed will doubtless be found.

Study of the way corn grows and comparison of it with the spiritual development of men would make an inspiring devotional program for your women's group. What makes it the wonder of the New World to visitors from foreign lands is that in one season corn will grow from a small seed to a tree taller than a man. The grain it bears is wrapped tight in heavy leaves. Every kernel is kept safe for the pickers, unlike wheat, oats, barley and rye, much of which falls on the ground and is wasted. The generosity of its yield far exceeds that of other grains. Use with this the text, Mark 4:26-29.

Provide corn-tassel corsages for all ladies attending your Corn Festival. Use a tassel as the center of each corsage, and combine it with any suitable fall foliage, bright chrysanthemums, straw flowers, bittersweet or other fall berries. Tie with gold ribbon. You will wonder why you didn't try it before.

Stack dry cornstalks in effective corners, and drape them over doors and windows. Stand baskets brimful of golden ears beside them. Cluster more ears of corn as a centerpiece on your table, combined with trailers of bright green ivy for contrast.

Instead of saying grace before supper is served, take a tip from a Thanksgiving custom of an Iowa farm family. They remember the hardships of the early Pilgrims by placing at each person's place five kernels of corn, said to be the allotment of food for each person during the hard winter when only the gift of Indian corn saved their lives. This family wraps each five grains in a cellophane bag (green and gold make a pretty

JOHN GRETZER



STUFFING THE THANKSGIVING TURKEY

AS traditional as the Thanksgiving bird itself is its flavorful stuffing, enriched with the turkey juices during cooking. To satisfy a variety of tastes it is a good idea to stuff the front cavity of the bird with one type of stuffing and the main cavity with another.

The best guide to the amount of stuffing needed for a turkey is 1 cup per pound of New York Dressed or 1½ cups per pound of drawn weight of the bird. This should prove adequate for lightly packed stuffing for the main and crop cavities. Any number of stuffings are good for turkey as well as for chicken. The bigger birds require longer roasting so a little more liquid can be used. Oysters, mushrooms, cooked sausage or cooked chestnuts are traditional additions to stuffings for

turkey. If lots of stuffing is desired, increase the recipe and, when the bird is stuffed, add water, milk or meat broth to the remaining stuffing mixture. Place in a baking dish. Cover with strips of bacon or salt pork, or pieces of poultry fat. Bake in a slow oven (325° F.) about 45 minutes. Often the giblets are water-cooked until tender, then ground and added with the broth to the extra stuffing.

Two 20-25 pound broad-breasted ready-to-cook turkeys will serve 50 generously. If the birds are frozen, plan on two days' storage in the refrigerator to thaw with a final hour or two under running water to complete thawing.

Place the stuffed turkey on its back on a rack in a shallow pan. No cover



or water is used on a tender bird. Now rub the surface of the bird liberally with bland shortening. Insert a thermometer between the thigh and body, if desired. Do not let the tip of the thermometer touch bone.

The cooking schedule in a slow oven (325° F.) is based on the ready-to-cook weight of the bird. A 20-25 pound new-type turkey is a meaty bird, which requires about seven hours. Cover the bird loosely with cheesecloth or foil. You will probably want to peek at it once or twice during roasting. Spoon some of the drippings over the bird. The meat thermometer should register 190° F. when the turkey is done. The other tests are worth trying: The drumstick can be moved up and down easily and the meat feels very soft when the thickest part of the drumstick is pressed between the fingers (protected with cloth or paper.)

Caution: The stuffing may be made early and kept refrigerated. But stuff the bird just before roasting. And at the close of the meal, do remove all unserved stuffing from both cavities in the bird. Keep both the stuffing and the bird refrigerated for safe, savory encore service.

—Courtesy Swift & Company

Christian Herald Large Quantity Recipes

TURKEY GIBLET STUFFING (for 50)

Giblets and necks from	2 25-lb. turkeys
Onion, quartered	1 medium
Bay leaf	1
Water	1 gal.
Onion, chopped	2 lbs. (7 cups)
Celery, chopped	2¼ lbs. (2 qts.) (3 large stalks)
Butter or margarine	½ lb.
Dry bread, cut in ½-inch cubes	2½ lbs. (2 gals.)
Nutmeg	1 tbsp.
Salt	2 tbsp.
Pepper	½ tsp.
Poultry seasonings	2 tsp.
Eggs, slightly beaten	4
Broth from giblets	2 qts.

Cook giblets, necks, onion and bay leaf in water 2½ to 3 hours, or until tender. Add liver during last 25 minutes of cooking time. Remove giblets. Grind in food chopper. Keep broth in covered jar in refrigerator. Pan-fry chopped onion and celery in butter until transparent. Combine all ingredients and giblets. Toss lightly. Stuffing may be baked in two buttered 9 x 12 x 2-inch baking pans. Cut each panful into about 25 squares.

—Courtesy Swift & Company

TURKEY GRAVY (for 50)

1 qt. fat drippings (turkey roasting)
3 C. flour
5½ qts. giblet broth and water, hot
Salt to taste

Combine drippings and flour. Blend. Cook until bubbly. Add liquid. Bring to a boil. Cook 15 minutes. Scrape and stir constantly with pancake turner. Add additional broth if a thinner gravy is desired. Add Kitchen Bouquet if gravy is too pale. Variation: ground cooked giblets or browned mushrooms may be added.

—Courtesy Swift & Company

TABASCO OYSTER STUFFING

½ C. butter or margarine
½ C. chopped onion
½ C. diced celery
¾ tsp. Tabasco sauce
8 C. soft bread crumbs
2 tbsp. chopped parsley
1 tsp. salt
1 tsp. poultry seasoning
2 C. drained chopped oysters (or 16 oz. can)

Melt butter, add onion and celery and cook until onion is yellow, but not brown. Stir in Tabasco, bread crumbs, parsley, salt and poultry seasoning. Cook, stirring constantly over medium heat for about 5 minutes. Add oysters. Makes about 10 cups or enough stuffing for a 12-pound turkey.

OPERATION FRUITCAKE

HOLIDAY fruitcake baking has become a profitable venture for church groups in many parts of the country. Miss Lillian Stead, Sunday-school teacher at Westmoreland Methodist Church, Huntington, West Virginia, writes that her senior high class of 20 boys and girls baked almost 300 pounds of fruitcake last year, and used the profit to adopt a Korean orphan. None of the group was experienced in cooking. Even younger children can be good help in cutting up fruits and nuts.

Mrs. Lafe Allen of the Lanagan (Missouri) Methodist Church, writes that though her church has a membership of only 90 and the population of the town is under 500, last year 150 pounds of cake sold so quickly that they plan to bake 500 pounds this year.

CHRISTIAN HERALD

Women's groups and youth groups use different recipes and various selling methods, but all agree that "Operation Fruitcake" is an excellent way of making money. Using only equipment found in most church kitchens, a group may make from 30 to 1500 pounds of cake which, when sold at \$1 per pound, yields profits up to 70 cents per pound.

A group in Santa Ana, California, does the mixing in the church kitchen and the baking in individual home ovens. A group in Whittier, California, bakes the cake in disposable aluminum containers. This increases costs about 3 cents per cake.

The women's society of the First Methodist Church, Garden Grove, California, using assembly line methods and mixing as many successive batches as their ovens will hold, find they can produce from 90 to 120 pounds of cake in an afternoon. This group, headed by Mrs. Joan S. White, who holds a B.S. degree in Home Eco-

nomics, borrowed a large mixing bowl from a bakery and bought 100 one-pound fruitcake pans with inside measurements of 3 x 5½ x 2 inches. A dishpan, well washed out, is another possibility for a mixing bowl if you cannot borrow a large one. At least one accurate spring-type scale is a "must" for every fruitcake-baking operation. The Garden Grove group bakes during the last three weeks of October, finding that a bit of aging improves their cakes. Since they bake and sell well over half a ton, the local bakers don't bother making fruitcake at all.

Mimeographed instructions are given out to all workers. These assure highest sanitary methods in preparation of the fruitcake and save much valuable time in making explanations. If your group would like a copy of these practical instructions plus the recipe used by the Garden Grove Church and a buying guide, check the coupon on page 58.

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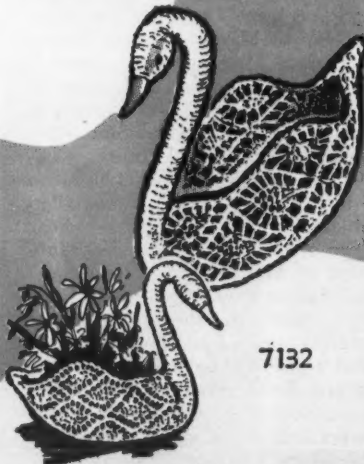
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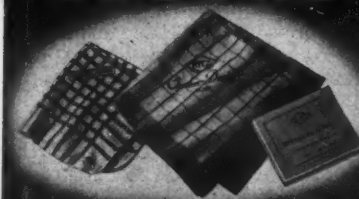
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THANKSGIVING CORN FESTIVAL

(Continued from page 55)

table color scheme), ties with ribbon of contrasting color, and pins on a name card. Before the meal everyone opens his little bag, places the grains before him, and names the five things for which he has been most grateful during the year.

Isn't this a nice custom? It is good to do this audibly at your Corn Festival, if the group is small and the program not too long. Otherwise, hold a period of silent prayer, during which each person counts over his most cherished blessings of the year, and follow it with a prayer by the minister.

Of course your meal must include one or more corn dishes, such as cornbread, spoon bread, corn fritters, succotash or squaw corn, Indian pudding, corn-flake cookies or pie shells. No doubt this will inspire an exchange of favorite corn recipes.

There should be time for some group singing during the meal or while dishes are being cleared away. You will want to choose songs that mention the growing of corn like "Oh, What a Beautiful Mornin'" from "Oklahoma," or Stephen Foster's "Carry Me Back to Old Virginia."

A dramatic presentation of the beautiful legend from Longfellow's poem, "Hiawatha," telling how the Indians learned to grow maize, would be a colorful addition to your program. Show the young man, Mondamin, dressed in green and yellow garments, with whom Hiawatha had to wrestle for four days before he conquered him. Where he buried him, beautiful green shoots appeared and grew into plants taller than a man, bearing grain, and Hiawatha told his people, "It is Mondamin!" This can be done in pantomime while a narrator reads the beautiful words of the poem.

Other possibilities for readings or recitations are: "The First Thanksgiving Day," by Margaret Junkin Preston; "A Hymn of Thanksgiving," written by children, and published in "Childcraft," Vol. 2; "When the Frost Is on the Punkin," by James Whitcomb Riley; and more at your local library.

Or you might hold a panel discussion on the subject of our national floral emblem. Perhaps you've already heard of the crusade begun by Miss Margo Cairns of Minneapolis, Minnesota, to gain support for the corn tassel as the flower most symbolic of our nation. Congress was considering a resolution about a year ago to make the rose our national floral emblem. Miss Cairns, an authority on the symbolism of flowers, author of the book, "From Seed to Symbol," was moved to protest.

"It simply isn't right to think of the rose as our national flower. It has no

meaning for us as a nation—it has no role in our history."

She promptly gained support from her Congressman, Dr. Walter Judd, and from other men of prestige, and before she knew it she found herself the champion of a new cause. She is now secretary of the Corn Tassel National Emblem Association, which is responsible for those striking green-and-yellow "slogan stamps" you may have received on recent letters, reading, "Let Us Make the Corn Tassel Our National Emblem."

Miss Cairns has five reasons why she believes the corn tassel should be chosen for this honor:

1. It is of American origin, born in the western world and native nowhere else.
2. It has its roots in every state in the Union.
3. It serves the nation and has served it from the first landings of settlers in New England and Virginia to the present moment.
4. It is not alone a flower of prettiness, but possesses the rare beauty of practicality or productivity.
5. Its choice as a national floral emblem would be based on gratitude for what it has been, is, and always will be to the people of the United States—a veritable symbol of this nation.

Miss Cairns points out that the Plymouth Colony might not have survived the first winter except for Massachusetts' gift of maize to the settlers. Corn has been prominent throughout the history of the United States, and today it is being adapted to ever more commercial and industrial purposes.

Woman's Place Dept. (11-56)
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Please send me recipes and instructions for "Operation Fruitcake." I enclose a large, stamped self-addressed envelope.

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YOUR TOWN'S BLACK HOLE

(Continued from page 17)

years of odors and stains imbedded into the cracked porcelain. You who esteem regularity and privacy in your personal habits have probably never encountered a lockup where the essential plumbing fixtures are old-fashioned, inadequate and unclean. And the food, which ought to be prepared with conscience, is too often something a careful farmer wouldn't even serve to his pigs.

As a taxpayer, average citizen and particularly churchgoer you deserve to be told of these things. You yourself might end up in a local jail, through no criminal intent: a traffic mishap in the middle of the night, perhaps; an accident in a strange community where you can find no local friends and can't at the moment raise bail. Your neighbor's son may even now be locked up somewhere on suspicion: it happens somewhere every day.

You'd like to think that a lad's first contact with the law will sober him for life.

As of now, the wish is fatuous.

Lock up a spirited youngster in some incredible Black Hole and you will produce fertile soil for bitterness and discontent. Expose that self-willed youngster to a case-hardened criminal who believes that only the stupid ones get caught, and you have a possible criminal in the making.

I could take you to state and federal penitentiaries, to men who have grown old in a career of crime. Step into the records room. Heft the weighty folder for some of these embezzlers, burglars, check-passers and car thieves. See the fingerprint cards, the permanent number, the summary of the court sentences, the whole story of this man's dealings with The Law. Ask yourself, "Why and how did this bright young man start ruining his life?" Invariably the lad started out with some minor offense in his home community. Why didn't someone catch him there and put his feet on the right road? A lot of money thereby could have been saved the taxpayers of the nation. Heartaches by the million could have been avoided, if the right kind of people had cared.

You hear of prisoners maiming themselves in a prison camp—"You can beat us, but you can't make us work," they scream at their guards. You accept the fact that such brutality is out of date. No experiment was ever so fully tried as brutal treatment to cure heretics, disbelievers and criminals of their wrongful acts. Theoretically, we try today to straighten them out, remembering that some 96 per cent of all prisoners return to society some day. But the actual practice of the grand idea hasn't yet filtered down to the

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lowest common denominator institution—the local jail.

Maybe you'd like to talk to a jail expert. Step into the office of Frank F. Kenton for a moment. Mr. Kenton is a college graduate and a career penologist. As warden of the federal detention center in New York City he warehouses suspects awaiting trial. In addition he is the unsalaried executive secretary of the National Jail Association, an organization of earnest sheriffs and jailers hoping to bring betterment of jail conditions as their contribution and life-work.

"Many people are not aware that we have 4,000 jails and 10,000 lockups in this country," says Kenton. "Many of these institutions are impoverished and obsolete. The employees are poorly trained, are sometimes dangerously underpaid and thus are subject to pleas of sympathy and subtle bribery from prisoners. In many cases they are not experienced in anticipating and blocking a breakout.

"Too many of any town's good people have turned their backs on the jails," Kenton goes on. "We who are inside the jail picture are aiming to wake them up. 'How does your jail compare in overall decency to your garbage disposal department?' we ask. How does your jail compare to your dog pound in cleanliness and quality of food served? Small-town jails are crucibles of crime. People ought to be ashamed of them."

Mr. Kenton and the self-respecting jailers back of him hope, as he phrases it, "to put the jail back in the community."

"Let's bring in the churches and the service clubs and the businessmen's groups," he urges. "Make them understand that from one to three million persons will step inside local jails this coming year. Many will be prisoners; many just suspects; others will be friends and family.

"All of us within the prison field realize a jail is a revolving-door affair. I'd guess that from 65 to 80 per cent of all prisoners got into their trouble because of drink. Turn them loose, with no friends and no job, and it's a cinch they'll find some friendly ginmill and build themselves into that false state of importance they longed for in the first place. Then in a day or two you lock them up all over again. It's endless and hopeless that way."

Kenton is not one to scold jailers. Oh yes, he can tell you of jails where a prisoner being hooked is searched and his belongings tossed in an open drawer, with no accurate count of his valuables and money and no proper receipt given. He knows of jails where a prisoner is locked up without being bathed and searched, where perhaps a man accused of being disorderly and

drunk turns out to be a sick man in a diabetic coma—perhaps found dead in the morning. He knows of jails where the sheriff's wife pockets what she can of the food allowance, and the prisoners suffer.

Perhaps some of the wrong conditions prevail in your local jail. Perhaps your town or county thinks it is saving money by employing cheap help. One town in Maryland had a man working 24 hours, around the clock—and then wondered why so many of its prisoners walked away from confinement!

But Frank Kenton is not one for gloomy talk. A great deal has already been done. Kangaroo courts—the system whereby the smartest and most seasoned prisoners maintain a painful orderliness by bullying and punishing the newer inmates—have practically been done away with. A few new jails and prisons are under construction: Wisconsin alone is working on six new ones; there are perhaps 200 other new jails being started around the U.S.A. It's a start.

Obviously, no new building, however handsome, can turn a willful lad into a God-fearing citizen. *People* have to do that. Indeed, if there must be a choice between good equipment and trained personnel, any intelligent authority will say, "Take good personnel first." A dozen prison wardens have voiced the thought, "Give me an old red hen-house, as long as it has water and a sewer connection, and the right organization to man it, and I'll give you a good jail."

It's up to you—who else is there?—to use your personality, your physical presence, to encourage jailers who are *trying*, so they can turn out an even better job. Use your weight as a citizen to reward deserving staff members—and to replace at the next election, or sooner, bullies and sadists and untidy persons who argue, "They got themselves locked up, didn't they? All right, anything I give them is good enough."

I COME from a good family, with a careful mother who washed out our mouths with soap if we said naughty words, and a father who practiced the Golden Rule in his daily living and preached it from the pulpit and through his enormously busy typewriter all the 70 long years of his life. My brothers and sisters are fastidious. They prefer law-abiding people to jailbirds as friends. And so for the most part do you and I.

Yet you and I can do a surprising lot by visiting the nearest jail, workhouse, detention home, penitentiary, or whatever. Deep down, all of us who profess to be Christians feel a need to put back into the world something in return for what we have taken out of it. In prison work I find men and

women doing acts of Christlike gentleness and sweetness that are miracle-working in their effectiveness. I know of no field in which a person with love of his fellowman in his heart can be so useful right now as in visiting prisons.

You won't find everything as pleasant as you might like. You will encounter a something known as prison smell. It is the stale, unmistakable stench of bodies long unwashed and of damp formaldehyde soaking off generations into tired cement. Your local jail may have a stench to it. I have been in Atlanta and Leavenworth federal penitentiaries; there is no prison smell there. I have had lunch inside Alcatraz—the food was good, the kitchen was clean, the guards self-respecting, the warden a man of honor. I would covet men like that for every law-enforcement job in your hometown community.

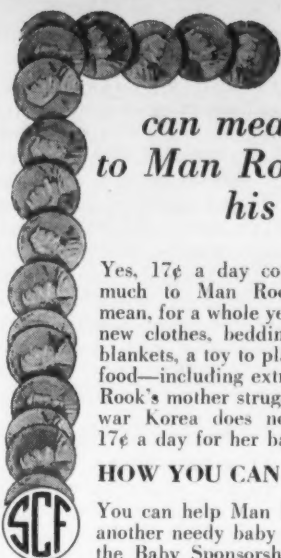
I live in Akron, Ohio, and regard our lockup as pitifully inadequate, our workhouse a disgrace, our county jail a monument to stupidity and neglect. Newcomers to crime awaiting a hearing before the grand jury are usually transferred to the county jail, and in some cases they may wait a week, two, even three in dolefully crowded conditions. Locked up with them are the wife-beaters, the runaway husbands, the no goods, the schemers, defrauders, anyone with a sentence not over a year-and-a-day. And what do these prisoners do? They sit and stew in their own juices.

Two years ago I took the city librarian into our jail, to see if the prisoners would welcome books to read. They sure would! But we haven't yet provided the books. Reason No. 1: The jail staff didn't want to be bothered, and the library won't send a woman staff-member into our jail to hand out books. Reason No. 2: There are no lights in the cells, no tables and chairs, no shelves on which to lay a book and keep it clean and safe. Our sheriff doesn't favor letting the men read newspapers, because too often they clog the toilets.

Some day we'll perhaps do better.

Old style prison sentences used to read, "Twenty years at hard labor." At least one penitentiary maintained a huge rock pile, not for any utilitarian purpose—rocks can be smashed more easily by machine—but as public punishment and humiliation! The emphasis was on making you sweat. No thought was given to regenerative work, to a hopeful new outlook, to anything better.

The federal reformatories and penitentiaries give a lot of study to job training. Men learn a trade in some prisons; many of the state penitentiaries now teach cement-block making,



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sign-painting, and various other jobs. Once union labor resisted such efforts, feeling this cheapened the dignity of labor. Labor unions are beginning to look on job-training inside a prison as a reasonable and necessary adjunct to our times. Therein may lie a clue for your own activities, in case you yourself wish to help brighten the jail picture. See what can be done to find released prisoners a job! Get the story at firsthand and take it to your local businessmen's groups. Every service club of any city is always hungry for new and effective speakers.

You yourself might well take on a career as a regular jail visitor. You can have little idea of the far-reaching effects of a single person's wise efforts. In 1949 a professional jailer grew dissatisfied with the hopeless conditions in the institution in his charge. His name: Edgar R. Etter. The jail: the crumbling 130-year-old Dauphin County jail at Harrisburg, Pa.

"Meet and talk with Leon T. Stern," jail experts advised him.

Etter traveled to Philadelphia, asked questions—and listened. Much of what he was told sounded unbelievable to his knowing ears. But he resolved to try. He went back to Harrisburg and embarked on a campaign of citizen participation. Not a service club, church group or scout organization escaped him; he made dozens of speeches and showed hundreds through the jail. As a direct result, Harrisburg voted for a new and adequate jail.

Dayton, Ohio had a workhouse problem, and because Ed Etter felt he had finished the pioneering job at Harrisburg, he accepted the new problem. As a result, Dayton has started a new organization: a Prisoner's Aid Society, under the leadership of a dedicated social worker and widow, Mrs. La Vina Wilson. Etter went on to the post of associate superintendent of Ohio's thoroughly creditable new Marion Correctional Institution at Marion, Ohio. It is the first of Ohio's prisons to get away from the appearance of hopeless and endless confinement. It looks like a business establishment, or something from a college campus, not a dreary prison.

You don't have to be young, feminine and glamorous to win and hold the friendship of people in jail. Sympathy and understanding are potent currency. You don't have to say a lot: just listen. And don't preach. Let the religion of Christ speak through your actions.

Some jail visitors write out a brief biography of themselves and submit it, through the jailer, to prisoners receiving no other visitors and no mail. They let the inmates decide if they want to receive visits, and, if there is a choice, which visitor they prefer.

Perhaps you can help your town get a better jail.

Not long ago I took a young news photographer inside our overcrowded and ridiculous Summit County Jail at Akron, Ohio. Then we drove 20 miles west to the handsome new Medina County Jail at Medina, Ohio. We met Sheriff Charles W. Williams and Mrs. Williams, who prepares appetizing meals in a housewife's style kitchen.

Medina's ancient jail was falling apart, a fire-trap. Three times the voters had to vote before the new building was authorized. But there it is, just off Medina's public common which smacks of New England.

Not every town can get a new jail as handsome as Medina's. Many towns needing new jail facilities may well listen to advice from the National Jail Association. Briefly and crisply it reads: Invite professional help from jail experts before building. See if you can't place your new jail in the open country with its own jail farm. Why not let the prisoners work usefully, and pay them for helping raise their own food, instead of rotting in idleness? Why not give them constructive things to think about?

A LOT of important new ideas are coming into the prison world. The state of Wisconsin now has its new Huber law, permitting men to go out to work in the daytime and back to their cells at night, till they have served out their term. In Albany, New York, a law is pending, making parents liable for the criminal acts of their children. Things are moving.

But you and I can't afford to wait for new laws. Even then there will be faults to correct. It is *your* problem. Ask yourself, when the next parole violator or released prisoner fouls up with the law, "What, after all, did I do to help keep him out of jail?"

Start visiting your jail. And if the sheriff or jailer resents such visits—do what you can as a voter to change sheriffs.

One thing only: keep humble. You don't know all the answers or even many of them. Don't start with an attitude of fault-finding—not everything being done in jails is wrong and vicious. Other people are trying.

Christ after all did very little scolding. His own life was so shining that the thief on the cross involuntarily said, "Remember me." Make your own life something to be envied and admired. Then on your own initiative put yourself in contact with your jail problem. Listen. Run errands, if necessary. Be a friend.

There will be something heartwarming in hearing someone say—in his eyes or his manner if not in words, "I was in prison and you came to me." **THE END**

TEACHING METHODS

(Continued from page 53)

children were very excited. They were delighted. They had given of their best.

A few weeks later Miss Sommer opened an airmail special delivery letter postmarked Sitka, Alaska. Then she read:

"The marbles came. It was our third box, and no one up here ever saw such beautiful and unusual marbles. Looking at them one little Indian girl said, 'They must have picked out their prettiest ones for us.' Surely that is what you did. We thank you so much. Now we shall have a 'beauty' for each child in the day school."

Alaska and its children never seemed so close to Miss Sommer and her class as at that very moment. Her teaching had been successful.

Getting the Books Read

"If you want your church or church school library to be a success," writes Mrs. W. H. Myers of the First Presbyterian Church, Long Beach, California, "try these eight ideas, all of them or as many as make sense in your situation. They revived our library. I have lots of confidence in them."

1. Make the library fit the group. Throw away the out-of-date books. Think of your readers' needs.
2. Get an enthusiastic librarian, and give her a chance to go ahead.
3. Give the library publicity—on bulletin boards, by special posters, in the church publications.
4. Encourage church groups and committees to use the library as a meeting place.
5. Display your books—in the church narthex, on a book-truck, on book tables.
6. See to it that books get to all kinds of meetings—church school council, official board meetings, meetings of the women.
7. Set up a plan for getting books out to the shut-ins.
8. Offer book reviews as programs to the different groups of the church, and have a "book tea" every now and then.

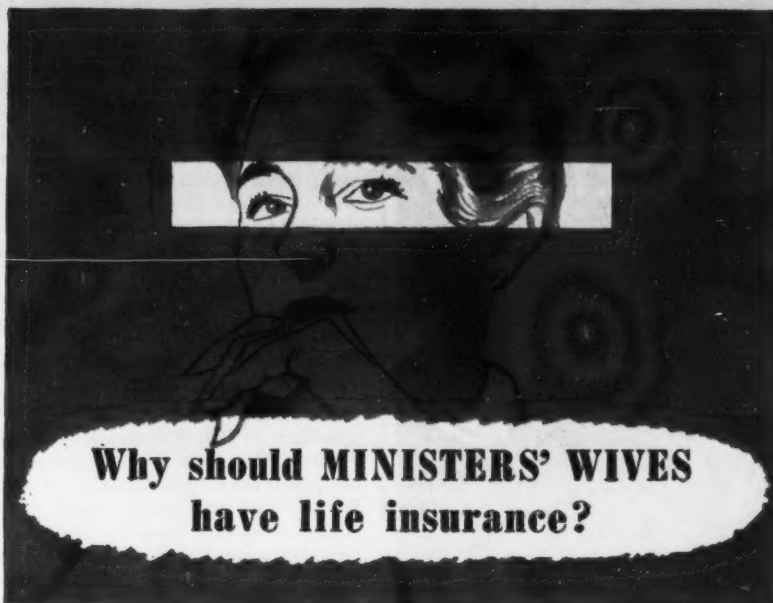
Mrs. Myers knows the relation of reading to successful teaching.

Teaching Supreme

For most people Helen Keller is a supreme example of the power of the human mind and spirit to overcome impossible handicaps. To the millions who see the film, *Helen Keller in Her Story*,⁽¹⁾ it is likely to be an illustration of supreme teaching!

Certainly we come to the end of this

⁽¹⁾ Feature length; 16 mm; available from Contemporary Films, 13 E. 37th St., N.Y. 16.



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ment policy to supplement the husband's Social Security—whether the husband is living or not.

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CARE packages and clothing help meet the need but money for rent, medicine, supplies and caring for minor children in mission schools is increasingly needed.

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beautiful film-biography with a new appreciation for the art of teaching and the two magnificent teachers—Annie Sullivan and Polly Thomson—whose vast patience, knowledge, devotion and skill overcame the impossible. This splendid film traces the career of Helen Keller from birth to her present age of 76, showing in dramatic detail how this blind and deaf and mute woman became one of the great world figures of our time.

Christmas Film

If you are looking for a new Christmas film, try *The Christmas Spirit*, by Family Films, Inc. In 30 minutes of beautiful color photography it tells the story of two young step-brothers whose display of unselfish and childishly thoughtful sharing dissolves the tension between their parents and brings old Mr. Morgan, who runs the pony stable, from bitterness to Christmas light and cheer. Here is a film for the whole family and for children. It will make lots of traction with the emotions of each age group. Remember, it's not the Biblical story. Get it in a week ahead of Christmas. It will do the most good then. Highly recommended. (Available from libraries across the nation; B&W and color; ask about rental rate.)

The Local Great

In the beautiful full color filmstrip, *Greatness*, 9-year-old Brian and his grandfather look about their community to see who is great—in the Christian meaning of that term. Yes, in their community, as in yours, there were some great people.

Mrs. Hoff promoted her kindergarten children but she never forgot them. They remembered her, and there was a reason. Mr. Whitney had the courage to hire people of another race and creed to teach in the high school and could put common honesty above a football victory. And there was Henry Hawkins, church custodian, who could fix anything and even help a youth mend his life. Young people loved to go to the home of the Armitts. There they saw love in action, and Christian concern finding a way to be friendly and helpful to all—children, youth; and even the old and sick and forgotten. Not all the warm glow in the home of this young couple came from the fireplace.

All of these people, who come very much alive in this filmstrip, were successful teachers—for from them people learned how to live. (From Christian Education Press, 1505 Race St., Philadelphia 2, Pa.; \$7.50 each, guide and script included.)

LESSON BACKGROUND

(Continued from page 45)

of the law. They lived "good" lives with an eye to the commendation of their neighbors. Jesus always probed to find motives, inner convictions that led to good deeds. Unless the love of God constrains, unless genuine love for others rules, we will strive vainly to appear righteous.

✧ ✧ ✧

"Look out for number one. If you don't care for your own interests, who will?" In the home, in school, in business, in politics, in international diplomacy—how this godless principle persists! National security becomes the excuse for acts of injustice and cruelty, for deceit, unholy alliances, and so-called preventive wars. Standards of honesty and fair play, unselfish concern for others—these are Christian virtues. Will the Beatitudes work? Can we risk personal and national security on such naive idealism? Well, the way of the world has not proved the way of blessedness for man or nation. Do we have the courage and faith to try Christ's way? We must begin by allowing Christ to come first into our own personal living.

● November 25, 1956

The Forgiving Father

LUKE 15:11-24; PSALM 103:10, 11

The word *parable* means literally to throw alongside. A parable likens some

principle or truth to a brief narrative. Someone defined parable as "an earthly story with a heavenly meaning." Jesus used parables with tremendous effect. They caught and held interest for He was a master storyteller. They clarified truth. They challenged every hearer to a decision. We cannot interpret our Lord's parables apart from the Teller. We need to know His purpose in the story, to know what led up to its telling. Then we must not stress details evidently added to make it a good story. Nor dare we interpret a parable contrary to the total truth Christ taught. Some interpretations must be discarded because we know Jesus too well to believe that He could have condoned dishonesty or any other crookedness. Centuries ago Chrysostom wrote this guide for interpreting parables, "Get the central teaching and be not busy over the rest."

✧ ✧ ✧

The parable of The Forgiving Father is the last of three parables in answer to the criticism that Jesus associated with the wrong people. Around Him were despised tax gatherers and people of no reputation. To them He gives a message of hope. To His critics He voices a plea that they place no less a value on these lost sons than God Himself. As a shepherd values each sheep and a housewife values each coin, and a father values each son—so God has a place in His heart for all.

CHRISTIAN HERALD'S
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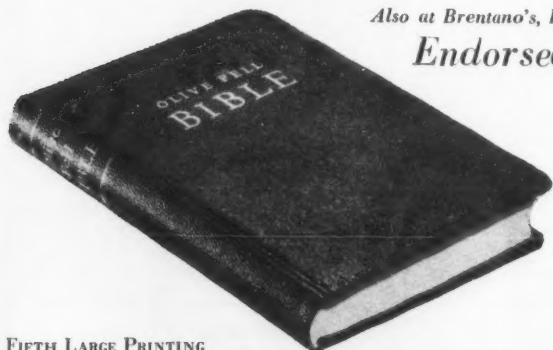
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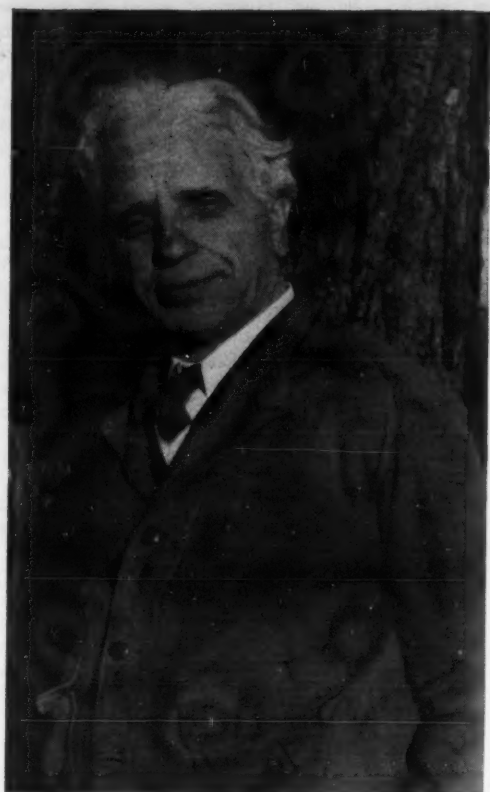
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BOOKS for Family Togetherness

By ANGELO PATRI

"The family seems to have become a rather loosely associated group of individuals living together . . ."

IN these days of speed and excitement, "the world so full of a number of things," the family tends to disperse, each member going his own way. Instead of the closely knit group it used to be in our forefathers' day, the family seems to have become a rather loosely associated group of individuals living together, but with few interests to unite them.

The evening used to be the time when the family gathered about the table to talk and read, maybe do a bit of handwork. Someone would read aloud from his book or paper and the group would take up the idea and talk it to tatters. There might be a bowl of apples or popcorn to sharpen or sweeten the discussion and increase the enjoyment. Nobody thought it a dull evening. Quite the contrary. The children looked forward to it for this was the time for their questions and their requests; it was their chance to express opinions, hopes and fears, all of which were shared by the family.

In many a home today, son pushes back his chair from the table and says, "I've gotta run. Have a date with a fellow down at the club," and he is off. Daughter says, "Sorry I must rush, but this is rehearsal night. Be seeing you," and she is gone. The 10-year-old looks

wistfully after them and goes to turn on the television. Dad looks at Mother and says, "Don't see much of them nowadays, do we?"

When this sort of thing happens, the home feels empty as no home should feel. Something should be done about it, but what? The competition for the attention of the young people is keen and home must create a force within itself to pull its children toward it and away from outside interests unworthy of their time and interest. Home and the activities of the outside world must be brought into balance so they supplement each other.

One good way to do this, a way open to all of us, is through reading good books.

Reading aloud to the family, and by the family, can be fine entertainment. It can capture and hold the interest of the young people, especially when they are asked to do the reading in their turn. This strengthens their interest, adds quality to their interpretation and consequently to their enjoyment. They will get as much enjoyment out of this experience as they would from much of the entertainment offered the public today. And it will be not only less expensive but far more profitable.

One little girl I know, on being in-

vited by a friend to go with her to the movies, said, "No thanks, I have a date with Father tonight. He is going to read to us and I'd rather hear him." One's children are always a partial audience.

During the years we summered in the Adirondacks we always had a group of adolescent boys along, classmates of the boy who lived in our house. A more diverse group would be hard to imagine. They differed in racial ancestry, religion, tastes and talents but they were our family for the summer and must, somehow, become a harmonious unit.

The days were easy. There was so much to do that they all enjoyed—swimming, rowing, fishing, hiking, berry-picking and just plain loafing under the trees to let the summer sun soak into their skins.

BUT evenings were different. At the close of a summer day in the mountains the silence of night wraps the place in peace and quiet. The whippoorwill's lonely cry only serves to accent the stillness.

Now, peace and quiet are not exactly what young people are seeking on a summer night. They want "something" (Continued on next page)

doing" every minute, and silence troubles them. Hopefully we brought out books. The boys yawned. One hinted that it was a good night for a drive to Lake George to see some life.

Then it rained as it can rain only in the mountains. Thunder rolled and echoed down the valley. The lightning tore the sky and the wind shrieked through the pines. Even the boys knew that a drive anywhere was out and settled disconsolately on the sofa before the fireplace. I picked up Jerome K. Jerome's "Three Men in a Boat" and read aloud the chapter where the "three" were caught out on the water in the rain. They were entranced. They laughed until they were helpless. After that we read aloud many a long evening with the cordial approval of all concerned.

We read chapters of Dickens and Thackeray. We read whole plays of Shakespeare, and bits from Ibsen. The boys were in secondary school and these works served as a background for their English courses. Incidentally and not without oblique intention, the reading served to enrich their vocabulary. When you hear a boy whose vocabulary is so slangy as to be almost unintelligible to the uninitiated, say, as he watches the moonlight silver the lake and the valley, "Lady, by yon blessed moon I swear that tips with silver all those fruit tree tops—" you know that something happened to him and it is not bad! A world's culture lies just over the edge of a good book waiting to enrich the adventurous mind.

Take Sandburg's "Life of Lincoln." It is a fine book just as a book, but its overtones of philosophy, history, patriotism make it a most valuable book for family reading. The story of Abraham Lincoln always fascinates an American, young or old, but it has spe-

cial attraction for our young people. However, unless we make a point of carrying the story beyond the bare outline of log-cabin-to-White-House the full impact of the story is lost. This book assures the full measure of Lincoln's quality. When read aloud, it never fails to enthrall the listeners.

Supplementing this great book is Stephen Vincent Benet's "John Brown's Body." Here is drama, poetry, history, excitement, all made to order for our purpose. Our boys and girls do not get enough of this sort of reading and it is at once the duty and the privilege of parents to supply it.

I learned about this from my father who used to read to us from Dante's works every Friday evening. He recited the ballads and told us the folk tales of Italy until they seeped into our minds to remain there forever. The neighbors, hearing of the readings, came in to listen and add their own contributions. One man knew Shakespeare's plays by heart and recited them so often that I knew them well—a help in English when I entered college.

MOST accessible among the great books that parents can enjoy with their children with advantage to both is the greatest of all, the Bible. If there were no other book in the house, the Bible would serve our every purpose.

"David Copperfield," "Vanity Fair," Jane Austen's "Pride and Prejudice," are fine books; they are part of secondary-school requirements in English and reading them aloud will make them familiar and therefore easier texts. "The Moonstone," the best whodunit ever written, is always welcomed as are "Ivanhoe," "Huckleberry Finn" and "Tom Sawyer."

Poetry is often overlooked when selecting reading for young people, yet it

has an important place. It nourishes the spirit in terms of beauty, music and rhythm. Rhythm is essential to health of body and mind, and poetry helps to accent it in our daily rounds. Much poetry is intended to be read aloud so the listening ear gets the full values of the rhythm and the music. Try Vachel Lindsay's ballads, Longfellow's "Psalm of Life" and "Paul Revere's Ride." Lowell's "Bigelow Papers" are delightful. Kipling's "Recessional" and his "If" fall pleasantly on the ear and register in the memory.

While we want the young people to know the classics, we must, at the same time, acquaint them with the best books of the day lest they come to believe that only the old books are worth while. The classics are basic to our culture, but they are to serve as foundations for the growth of thought in each generation, to be built on by fresh minds of more contemporary views.

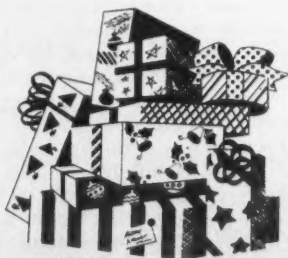
Churchill's "History of the English Speaking Peoples" is a book to read aloud. It is a modern version of an old story that needs to be read and reread. Its sonorous prose lends it well to our family reading purpose. Listen: "On a Monday morning in June, between Staines and Windsor, the barons and churchmen began to collect on the great meadow at Runnymede. An uneasy hush fell on them from time to time. Many had failed to keep their trust; and the bold few who had come knew that the King would never forgive this humiliation." What drama lies in the simple words! What import they hold for us, the people of the United States, and for today's world.

There are great and grand books waiting to be read. For the older people, just to mention a few, are Dr. Hight's "The Classical Tradition," Carson's "The Sea Around Us," Adamson's "Keepers of the Lights." Favorites of the young people: Patton's "Good Morning, Miss Dove" and Godden's "An Episode of Sparrows." The list is almost endless.

The rewards of reading aloud in the family circle are many. There is the benefit to the vocabulary, which has a strong influence on thought. There is the valuable habit of spending leisure hours happily and profitably. And there is a friendly, often merry association with certain phrases garnered from loved books that only the family enjoys. In one family the cry, "Janet, Donkeys!" means the approach of an unwelcome visitor. There is a chuckle, scurry, and the proper reception of the guest, the edge taken off the intrusion.

The good book lasts. The more it is used, the more it gives. It entertains a company as easily as it does a lone reader. It enriches the mind, eases the body and restores the soul. "Let us praise good books." THE END

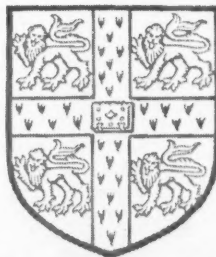
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CAMBRIDGE UNIVERSITY PRESS

By CECIL NORTHCOTT

*J. B. Phillips likes people
and wants them to be on easy,
familiar terms with their Bibles*

He Makes the Bible Easy to Read



A FRIENDLY, smiling man, medium height, in his late forties, dressed in an old working jacket, check shirt, and baggy trousers met me at the station. I warmed at once to the informality of the man as well as his greeting.

It's easy to get to know J. B. Phillips, and that easy intimacy is part of his secret of translating the Scriptures. He wants to know people, and he wants people to be on easy, familiar terms with their Bibles, too.

He's been living in the little seaside town of Swanage on the Dorset coast in southern England for a little over a year—driven there to get quiet, so he says. The popularity of his "easy to read" translations of the Gospels, St. Paul's Epistles, and the Acts of the Apostles has brought him visitors and correspondence in such volume that he could not cope with them and the work of a parish. So he has given up the pastorate and is devoting himself to what he calls "the arts of Christian communication."

Even so, J. B. Phillips is a genuine parish clergyman of the Church of England. I could tell by the quiet, semi-humorous way in which he listened that he is interested first of all in people. People are his parish, and he thinks of people when he translates a difficult-to-understand piece of the New Testament. He has one eye on the run of the words and the other on the reader. That's why "his" New Testament wins so many friends. He wants his readers to understand, and he sees himself as the channel of communica-

tion between the Bible and its modern reader.

As we stood looking out toward the hills and the sea, I asked him how his amazingly successful translations of New Testament writings began.

"It started in my parish," he said. "I was vicar of the Church of the Good Shepherd at Lee—one of those rambling, crowded parishes in southeast London. My people came to church, supported its good works, and listened to my preaching and the reading of the Scriptures. But how much did they understand? I often wondered."

"So you started by trying to make St. Paul simple?"

"Yes. I felt that his letters were difficult for the ordinary English reader to read straight off and get the meaning."

Here is how the King James version renders the second letter to the Corinthians, chapter 4, verses 7-15:

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise

up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

This is how Phillips puts it*:

This priceless treasure we hold, so to speak, in a common earthenware jar—to show that the splendid power of it belongs to God and not to us. We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone: we may be knocked down but we are never knocked out! Every day we experience something of the death of the Lord Jesus, so that we may also know the power of the life of Jesus in these bodies of ours. We are always facing death, but this means that you know more and more of life. Our faith is like that mentioned in the Scripture: I believed and therefore did I speak. For we too speak because we believe, and we know for certain that He Who raised the Lord Jesus from death shall also by Him raise us. We shall all stand together before Him. We wish you could see how all this is working out for your benefit and how the more grace God gives, the more thanksgiving will redound to His glory.

Romans, of all Paul's epistles, is hard going in the older versions. King James version puts Romans 8:31-39 in this way:

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(Continued on page 76)

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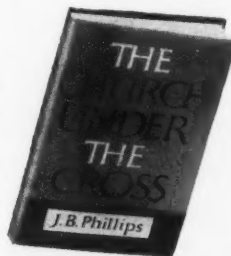
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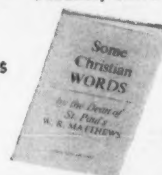


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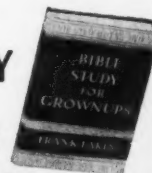
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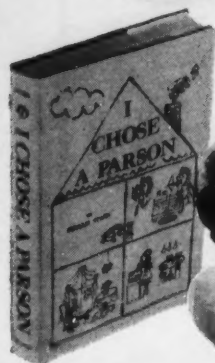


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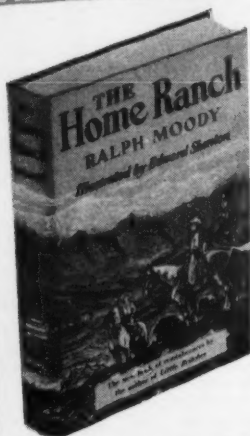
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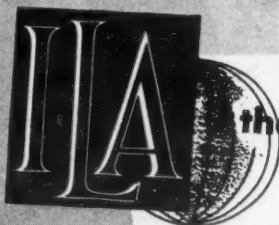
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THE NEW BOOKS

Reviewed by
DANIEL A. POLING

DON'T GROW OLD—GROW UP! by Dorothy Carnegie (Dutton, 256 pp., \$2.95).

This book does something that needs to be done, something imperative, and does it, so far as my reading goes, as never before it has been accomplished. It just about takes the fear out of growing older. The author is the wife of her more famous husband, but I will be pardoned I am sure if I express an honest conviction, she has written better than Dale himself. I do not know how many happy years it will add to your lifetime but I promise you that it will add immediately something vivid and inspiring to your life. Here are scores of stories of both little-known and well-known people who have lived courageously, who have become synonymous with fortitude and faith. Mrs. Carnegie discusses such subjects as Facing Responsibility, Preparing for and Entering Marriage, Getting Along with People, Loneliness and Sorrow. The closing chapters deal triumphantly with spiritual maturity and offer a marvelous testimony and witness of Christian faith. Without qualification, I promise that "Don't Grow Old—Grow Up" will make you both wiser and happier. November Selection of Christian Herald's Family Bookshelf.

FACE TOWARD THE SPRING, by Faith Baldwin (Rinehart, 203 pp., \$3).

Here is a title that is luminously characteristic of the author of the lovely book. Graceful and poignant, the writing is in the liquid and flowing style of one of America's best-loved novelists. Faith Baldwin was well named and I do not think that she has ever more completely been her name than across these pages. CHRISTIAN HERALD has been fortunate in having Miss Baldwin as a regular contributor and she has become so much more than that for she is a radiant interpreter of the spirit of CHRISTIAN HERALD itself. While some of these chapters have previously appeared in CHRISTIAN HERALD, they have been freshened with Miss Baldwin's magic touch and they come now with new life for those who read them. Here are some of the titles: "Other People's Problems," "Rebirth," "The Praying Woman," "Torch Song," "No Road Is Straight," and "Bare Boughs but New Leaf." "Face Toward the Spring" has something of the mystical quality of one of the all-time best-sellers, Anne Morrow Lindbergh's "Gift from the Sea." December selection of Christian Herald's Family Bookshelf.

THE LIVING OF THESE DAYS: The Autobiography of Harry Emerson Fosdick (Harper, 324 pp., \$4).

Dr. Fosdick could have written a library without exhausting the interest of his readers, but he has successfully crowded into a single volume the drama, the faith, the high courage, and the human understanding of a great personality. I still carry Fosdick's "The Meaning of Prayer." Always a controversial figure, Dr. Fosdick has been one of my most inspiring influences, not only of my college days but of my life thereafter. Theologically, and in certain positions taken during the war years, we were destined to differ, but what a Christian Harry Emerson Fosdick has always been! And the love I bear him is seasoned with the gratitude that I owe him.

THE MAN AND THE BOOK NOBODY KNOWS, by Bruce Barton (Bobbs-Merrill, 320 pp., \$3.50).

Two of American literature's best-sellers, "The Man Nobody Knows" and "The Book Nobody Knows," appear now in a single volume. Bruce Barton, distinguished in many fields, was perhaps the first writer to make the incomparable life of Jesus articulate at once to both the church and the unchurched reader audience of the world. His books, when they appeared, became literary "seventh wonders." Now, rewritten and given a new setting, the message they carried is made alive and vibrant for the present-day reader. Had we not thought of it before, we know it now—always the two were one, for the Man and the Book are inseparably one of another. Bruce Barton lifts his audience up toward the proportions of the Person he glorifies and though this Person needs no human pen to exalt Him, the eloquent pen of this author exalts the reader.

A LIVING FAITH FOR TODAY, by Dr. Ernest Gordon (Coward-McCann, 255 pp., \$3.75).

A dynamic, vital and deeply evangelical volume. Writes the author: "I do know that when Jesus Christ is allowed to come into a man's heart, He makes a difference for He comes bringing a joy that bubbles over with eternal mirth, a peace that gives contentment in the hardest battle, a freedom that can never be taken away nor held in chains, and a life that transcends space and time . . ." To read this volume is to learn the Christian way, to have knowledge of what it means to be Christian. The experiences of the writer, in war as in peace, and his conclusions make his writing at once deeply moving and as deeply convincing.

HYMNS AND THE FAITH, by Erik Routley (Seabury Press, 311 pp., \$5.75).

Many books in the field of hymnology have been written, but this book is different. Forty-nine of the greatest hymns, the generally accepted and universally used have been selected and brought together between these backs. Each hymn is given its chapter setting with an interpretation that I have found almost invariably informative, slanted theologically and deeply moving. The volume is invaluable for



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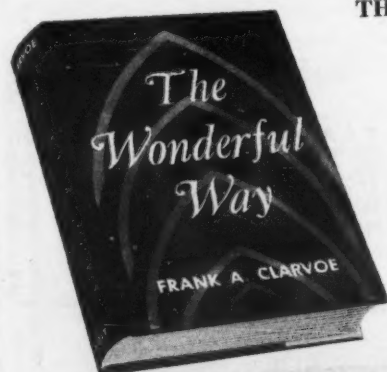
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my Lord, what a morning

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ministers and choir directors, but also particularly of interest for the general reader who may have even a casual interest in the glorious hymns of the Christian faith.

THE WONDERFUL WAY, by Frank A. Clarvoe (Henry Holt, 416 pp., \$4.50).

Other titles for this magnificent novel could be, realistically, "The Preacher Who Matured" or "The Clergyman Who Found Himself." But "The Wonderful Way" combines both and adds immeasurably more. The story is heroic in all its proportions and it reaches psychological and spiritual heights that I have found in no other novel in its field. Seldom has any writer plumbed so deeply the searching mind. The principal character, though halted and at times frustrated, is never turned aside. Steadily and irrevocably he moves toward the answer to the question "why?"—"Why do you choose the church?" In sheer honesty, he inflicts the heaviest wounds upon himself but as they heal under the divine touch—discovers his own healing ministry for the people. He comes to a great sorrow but out of it emerges the glory and wonder of love's fulfillment. An unexpectedly tremendous novel.

WEBSTER'S NEW WORLD DICTIONARY, Concise Edition (World Pub., 896 pp., \$3 plain edge; \$3.75 thumb index).

Here is the book I have been waiting for—and let no friend or foe take it ever from my desk. Another in the series of "Webster's New World" dictionaries compiled by the permanent dictionary staff, this volume contains those basic features that have brought the College edition to the top spot in its field. Definitions are "distilled but not evaporated!" and there is an approach to grammar and usage "that describes rather than commands." This encourages one reviewer! There are over 600 pictures which illustrate more than 100,000 entries and the type is large and clear.

FUKIEN CHRISTIAN UNIVERSITY, by Roderick Scott; **ST. JOHN'S UNIVERSITY, SHANGHAI**, by Mary Lambert; **HANGCHOW UNIVERSITY**, by Clarence Burton Day; **SHANTUNG CHRISTIAN UNIVERSITY (Cheeloo)**, by Charles Hodge Corbett; **SOO-CHOW UNIVERSITY**, by W. B. Nance; **GINGLING COLLEGE**, by Mrs. Lawrence Thurston and Ruth M. Chester (United Board for Christian Higher Education in Asia, \$3 each).

These volumes contain brief histories of colleges in China, established and supported in part by a number of Protestant Boards of Missions in the United States, Canada and Great Britain. I have not read at any time more objective and sincere writing. There are many profoundly moving incidents recorded and in each instance the conclusion is just about the same. When the Communists came in, Christian higher education went out. The devotion, the sacrifice and the triumphs of a hundred years of Christian higher education in China is told only in part on these pages, but it is told in such a manner as to leave the glory and the wonder with the reader. And with the in-

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DRUMMOND WASHINGTON IRVING

escapable conclusion that the end is not yet and that there will be a "return."

THE HEART HAS ITS REASONS: *The Memoirs of the Duchess of Windsor* (David McKay, 372 pp., \$5).

The Duchess of Windsor is fortunate in her ghost writer. It is rumored that she had several before she fixed on the one. Everything that the Duchess would care to reveal (and some things that the royal house of England would prefer not to have revealed) is included. Whatever you may think about the Duchess, this is a very readable story. And whatever we may think about this entire and epic event—for that it is—one thing stands clear, up to now these two have been loyal to their love.

AUTOCONDITIONING: *The New Way to a Successful Life*, by Hornell Hart, Ph.D. (Prentice Hall, 263 pp., \$4.95).

Here is the book for you if you would live the successful life. The publishers make that abundantly clear and having read both the blurb and the book I am inclined to think that they are fully justified. Of course, books cannot do more for you and me than open the door; we must cross the threshold. But this particular threshold has been made wide and alluring.

SEGREGATION—THE INNER CONFLICT IN THE SOUTH, by Robert Penn Warren (Random House, 66 pp., \$1.95).

In reportorial, staccato style, this small volume records the author's interviews with anonymous Southerners—white, Negro and in-between. It is filled with the hopes, hates and fears, the social schizophrenia of the South. The change-integration—is inevitable, and the more far-sighted segregationists admit this. But it will take time and education, patience and understanding, and even magnanimity on both sides. "History, like nature, knows no jumps."

THE INTERNATIONAL LESSON MANUAL, 1957, edited by Charles M. Laymon (Abingdon, 448 pp., \$2.95).

This volume is the new, comprehensive commentary on the International Sunday-School lessons. Both the King James and the Revised Standard versions are used. The authors are just about pre-eminent in their field. The Sunday-school teacher and the preacher as well as the pupil will find everything required on these pages.

THE BIBLE FOR FAMILY READING, by Joseph Gaer and Chester C. McCown (Little, Brown, 752 pp., \$7.50).

Here is something different, though it follows the well-loved King James version. Bible events have been placed in their historic sequence and confusion and repetition eliminated. Chapters have been given new, descriptive headings, and they are divided according to their actual contents. Conciseness has been almost miraculously achieved. Here is a volume for your library, worthy to be owned and even more valuable when used.

(Continued on page 82)

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BIBLE EASY TO READ

(Continued from page 70)

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

J. B. Phillips sees it this way:

In face of all this, what is there left to say? If God is for us, who can be against us? He that did not hesitate to spare His own Son but gave Him up for us all—can we not trust such a God to give us, with Him, everything else that we can need? Who dares accuse us now? The Judge Himself has declared us free from sin. Who is in a position to condemn? Only Christ, and Christ died for us, Christ rose for us, Christ reigns in power for us, Christ prays for us!

Phillips has a feel of language, a twist of words, a flair for the phrase which in a flash displays the meaning. The Phillips method is to search for the revealing word in ordinary everyday English which will fit this meaning.

"When I began on St. Paul's letters," he said, "I felt rather like an electrician re-wiring an ancient house without being able to 'turn the mains off.'" He is aware all the time he is making the Scriptures easy to read of the inner vitality of the writings themselves—their inward electricity—which it is the job of a translator to relay to the reader. He roams about the house of the New Testament Scriptures, so long encased in the beautiful but formal brickwork of the seventeenth century, and tries to give it a new look.

The young people at Lee were the first "guinea-pigs" of the new translations. Their vicar tried out his ideas at week-night groups and Sunday services. Instead of the well-worn familiar phrases they heard and read sharp, challenging pieces of direct speech like this:

Don't worry over anything whatever.

Be careful that nobody spoils your faith, through intellectualism or high-sounding nonsense.

Take time and trouble to keep yourself spiritually fit.

I wish you could put up with a little of my foolishness—please try! My jealousy over you is the right sort of jealousy, for in my eyes you are like a fresh unspoiled girl whom I am presenting as fiancée to your true husband, Christ Himself.

His people at Lee and later his people at Redhill in Surrey recognized this sort of speech as the language they used in ordinary conversation. This was like the talk on the railroad up to London, the chitchat of the office. Was this the Bible? Or was it just a stunt of the vicar's to get them interested in reading the "old-fashioned" Bible?

No one was interested in publishing

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at all bookstores

ABINGDON PRESS

this easy-to-read rendering of St. Paul's epistles. For a long time J. B. Phillips peddled the manuscript. He chuckles when he thinks of the London publishers who rejected it because it seemed to be a little "irreverent" in its phrases, or overbold in breaking through the old shrouds which envelop the Bible.

Then one day he sent the manuscript of Colossians to C.S. Lewis, who replied, saying: "Thank you a thousand times. I thought I knew Colossians pretty well, but your paraphrase made it far more significant—it was like seeing a familiar picture after it's been cleaned. . . . I hope very much you will carry out your plans of doing all the Epistles."

With that commendation the Epistles found a publisher, and then the world started to read with startled freshness what this London vicar had been giving to his people.

Alongside his stone-built house high on the hill above Swanage, J. B. Phillips has built his workroom. I expected to see the workroom's walls lined with books, a scholar's equipment for the fine niceties of New Testament scholarship. True, all the essential books are there—Greek New Testament, Liddell and Scott's classic Greek dictionary, Roget's Thesaurus of English Words and the various modern translations of the New Testament. J. B. Phillips acknowledges his debt to Goodspeed, Moffatt, and Knox. But his chief working tools are the Greek New Testament of 1881 and his own quick and lively gift of turning the New Testament phrases into everyday English.

The Beatitudes, for example, he puts into everyday language this way:

How happy are the humble-minded, for they already own the Kingdom of Heaven!

How happy are those who know what sorrow means, for they will be given courage and comfort!

Happy are those who claim nothing, for the whole earth will belong to them!

Happy are those who hunger and thirst for goodness, for they will be fully satisfied!

Happy are the kind-hearted, for they will have kindness shown to them!

Happy are the pure in heart, for they will see God!

Happy are those who make peace, for they will be known as sons of God!

Happy are those who have suffered persecution for the cause of goodness, for the Kingdom of Heaven belongs to them!

I watched him at work with Margery Hopkins, his secretary. Sitting back in his comfortable armchair with his Greek New Testament in his hand, he turned to the book of Revelation. He read out a trial translation of the first line to Miss Hopkins:

(Continued on page 81)

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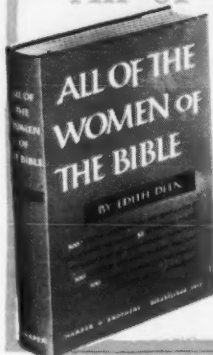
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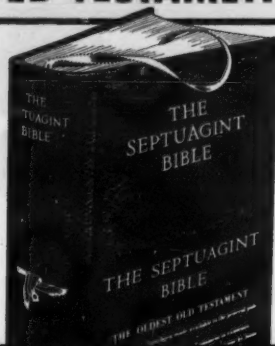
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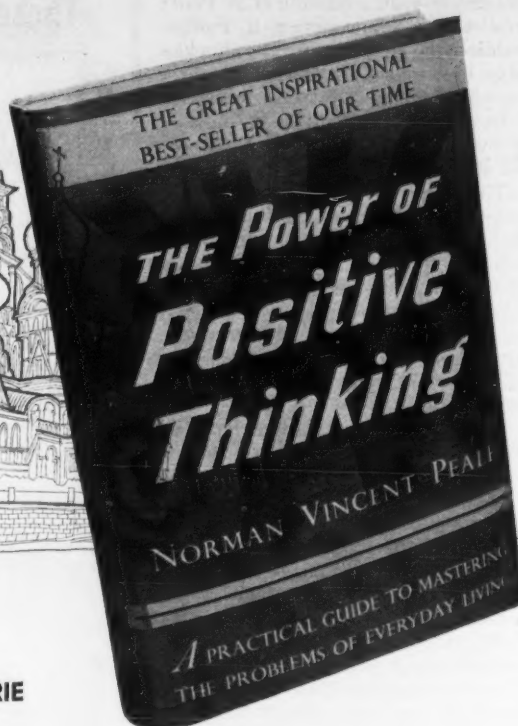
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By
DONALD A. LOWRIE

POSITIVE THINKING IN MOSCOW

ONE of the most striking of the many abrupt changes in Soviet Russia since Stalin's death, occurred a year ago when for the first time in their recent history official Communist organs recognized the existence of Russian philosophical writers outside the U.S.S.R. Two articles with similar titles and in part by the same authors suddenly poured Marxist denunciation on the "falsifiers of the history of Russian philosophy," Berdyaev, Lossky and Zenkowsky.

And now an American "philosopher" has come under Communist recognition and criticism—none other than Norman Vincent Peale. His "Power of Positive Thinking" had a five-page review in "The Communist—Theoretical and political journal of the Central Committee of the Communist Party of the Soviet Union" No. 14, entitled, "Peddler of 'Applied Christianity.'"

The interesting angle is not that Dr. Peale or his book were mentioned, but that his book was so completely reviewed that it was, to all intents, a kind of lefthanded Christian tract.

Perhaps it suggests a deliberate bit of missionizing by someone behind the Iron Curtain. Or perhaps it simply suggests the power of books to penetrate countries and minds where other forms of communication are forbidden. The review itself is not only revealing, but its publication at all is one of the generally unnoticed but highly intriguing stories of our time.

Peale's modern classic was billed as "typical of the mystic, religious and ethical literature with which the book market in modern capitalistic countries is flooded." The review goes on to say that this religious literature is characterized by efforts to "pervert the achievements of science and place them at the service of theology, to prove the existence of god [spelled everywhere with a small "g"] and of the immortality of the soul."

A brief description of Dr. Peale's extensive activities calls him "a faithful furnisher of 'best-sellers.'" The word is simply transliterated into Russian. The review explains that the success of the Peale book is due to the

fact that "its author touches the truly vital concerns and alarms of the population, offering his readers an illusory comfort, in the supposed solution of every-day problems."

The review is well documented. It quotes *Guideposts*, *The Reporter*, *The Richmond Times Dispatch*, *The San Francisco Chronicle* and *The Chicago Tribune*.

"Positive thinking," it explains, "means turning attention away from the negative side of life, i.e. from the unpleasant phases of capitalist reality." Nearly a quarter of the review is devoted to a fairly accurate description of the methods prescribed by Dr. Peale, such as "the repetition of these dynamic words—"If God is for us, who can be against us?" For 24 hours speak hopefully about everything, your work, your health, your future."

The Soviet reviewer (there are two signatures, but since everything in Russia is collective, we use the singular) then trains his guns on the author. "Peale . . . attempts to convince his readers that a man is unhappy only because he has been possessed by the idea of misfortune." But, pointed out the reviewer, "More than a century ago Marx wrote, 'A certain young man one day got the idea that people sink in water only because they are possessed by the thought of weight.'"

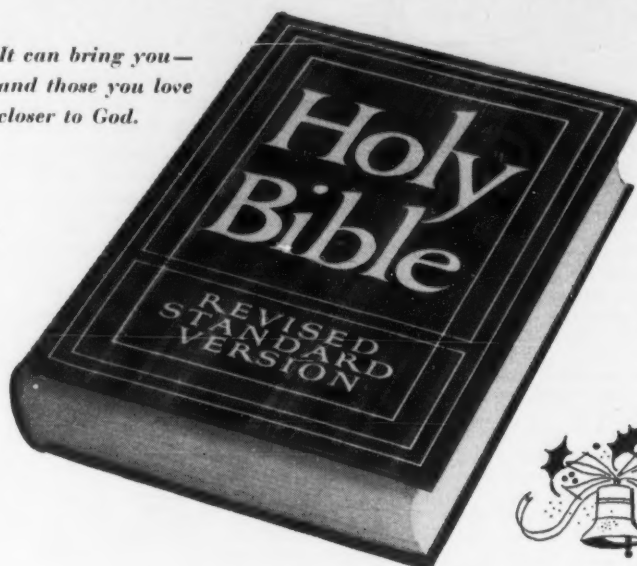
"Of course," the review continues, "it is natural that the capitalists would like to see their bourgeois society free from crisis and the existing anarchy of production," hence "they try in every way to hide the true causes of the misery of the exploited masses, to suggest the idea of an all-powerful faith . . . that to change this situation it must merely be 're-thought.'"

"Among the ills which Peale undertakes to cure are noted 'lack of self-confidence,' 'a feeling of one's unimportance,' etc. It is no secret that such moods are born out of real happenings and processes . . . in a capitalist society, in connection with the impoverishment and exploitation of the workers, the chronic mass-unemployment." This, *The Communist* explains, is due to the cold war and military propaganda, "but Peale tries to prevent the situation as though these ills are not caused by these real phenomena, but by a decline of the influence of religion . . . lack of appreciation of the 'healing power of prayer' and chiefly because we supposedly create a feeling of confidence or the lack of it, by the way we think."

Then, carefully citing "chapter and verse," the reviewer begins his philosophical criticism: "Peale sets up an idealistic system of views on man's environment, ascribing a definite role to some fantastic other-worldly power, god. This is a typical example of a

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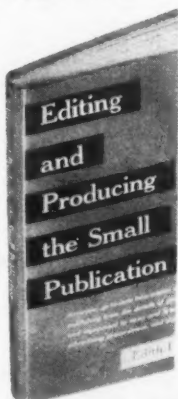
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religious world-view . . . radically opposed to the scientific. It cannot be said that Peale comes out openly against science . . . insisting that there is a spiritual law, Peale also recognizes material, natural laws.

"At the same time Peale presents things in such a way that the recognition of these laws does not in the least exclude the recognition of god . . . 'God works only through laws,' he says. He calls materialistic laws 'limited,' asserts that they are only fragments flooding through the universe. And the 'source of all energy' in the universe, atomic, electric, and spiritual energy, according to Peale, is god. Hence, in Peale's interpretation, laws are of divine origin . . . thus striving to reconcile the irreconcilable, scientific knowledge and religious superstition . . . Peale declares that it is possible to harmonize the teaching of the Bible with what is known as science.

"Peale's declaration that 'all forms of energy proceed from the Creator' has a directly practical aim . . . he affirms that 'the personality loses power . . . when it loses contact with divine energy' . . . Peale advises workers to believe that the best remedy for such loss of power is prayer, through which man is supposed to receive an influx of 'mystical energy' . . . it thus follows that the worker himself is at fault for the exhausting nature of work . . . It is not difficult to understand that such preaching is for the purpose of justifying the sweatshop system of capitalist production.

"The reactionary social intention of the 'Power of Positive Thinking' follows logically from the anti-popular position of its author. Peale's basic purpose is to implant passivity and resignation in the consciousness of the broad masses. Calling everyone to rely on the 'will of God,' Peale tries in all possible ways to implant in workers' minds a lack of faith in their own powers.

"Peale combines the demagogic assertion that 'there is nothing on earth greater than the human spirit in its potential power,' with . . . unreserved dependence on the 'will of God' . . . The class-thought of Peale's book is evident, preaching as it does the idea of 'the existence of god,' darkening the minds of men, . . . disorienting the workers as regards the true way of liberation from exploitation."

The reviewer closes with the reflection that criticism of this kind of book is all the more necessary since "in distinction from many other works of modern reactionary philosophers and sociologists, books like this are intended, not for a narrow circle of specialists, but . . . aim at affecting the consciousness of the average man."

All of which is highly interesting—not what was said, but why it was said at all? Why should the official organ of the Russian Communist party be fulminating against a book which has no chance whatever of being read in present-day Russia by more than a dozen specialists who may have access to some "restricted" library? Is it that the editors are desperate for new material? Those who have followed for the past 30 years all the ups and downs of religion and anti-religion in the U.S.S.R. can now recite by heart almost everything ever published against religion there, since all the books are the same. Then penury of even seemingly valid arguments makes each book or pamphlet a simple rehash of phrases and arguments already repeated.

OR, delightful if remotest possibility, was this reviewer writing with tongue in cheek? Why these long paragraphs of detailed explanation of Peale's "methods of healing," the repetition of Bible verses, the quiet meditation on hopeful themes, even mention of the "clinic organized with twelve psychiatrists co-operating with pastors in the 'application of the therapy of prayer, faith and love' "? At any rate, anyone who does not know "The Power of Positive Thinking" but reads this number of *The Communist* will be able, if he wishes, to try these methods for himself. Although it is probably just another evidence of the extent to which the masses have been 'disoriented' by a paid agent of capital like Dr. Peale (!) to a society almost hypnotized by large figures, the information that Peale's book has sold a million copies might serve as a sort of recommendation. Aside from the evangelists of the Communist religion, Lenin and Stalin, the sales of few modern writers in the U.S.S.R. have reached a million.

It is intriguing to imagine the possible effect this article might have on its readers in the Communist party. Here are men and women who may never have heard a word of Christian preaching, whose entire concept of religion is pure negation. There are evidences of a steady influx into the churches in Russia, both Orthodox and evangelical, of young people between 30 and 40 whose spiritual hunger has not been satisfied by Communism.

Contact with material like that here mentioned, on the contrary, is not accidental. Every Communist is supposed to read the official party organs. Through the review of "The Power of Positive Thinking" more members of the reigning class in the U.S.S.R. will read a religious message than ever before in the history of the present regime.

THE END

BIBLE EASY TO READ

(Continued from page 77)

This is a Revelation of Jesus Christ, granted to Him by God Himself so that He might reveal to His servants what must shortly take place. Christ communicated this Revelation to His servant John through His angel, and now John testifies to what he saw—the Message of God and the Personal Message of Jesus Christ. . . .

Would that do? Was it readable? Did people talk like that today? Was it a sound translation of the Greek into easy, everyday English?

Those are the Phillips' tests for his translations. Miss Hopkins takes down the phrases and then types the first draft. Then the draft is read aloud to Mrs. Phillips and Miss Hopkins—both shrewd judges of what people will read. J. B. Phillips himself is a wide reader of the best contemporary fiction, which keeps him in touch with the living English language of our day.

On the wall of the workroom I noticed the photograph of an athletic group of Emmanuel College, Cambridge, where 30 years ago J. B. Phillips was an undergraduate. There he studied the classical languages and the English language—an ideal combination for the ministry he is now following.

For Phillips is not only a translator of the Scriptures; he is an apt apologist for the Christian faith too. His lively modern tracts published by the Lutterworth Press in London as "Lutterworth Leaflets" have sold to the two-million mark.

Phillips' books published in America include "Making Men Whole," "Appointment with God," "Plain Christianity," "The Young Church in Action," and "The Church Under the Cross." "The Book of Revelation" is soon to come from the press.

As we talked in the warm sunshine of Swanage, J. B. Phillips told me about the far reaching correspondence which his translations have started. People write to him about their personal problems. His morning post opens up a world-wide parish of seekers and finders, and in that ministry J. B. Phillips finds deep happiness.

As we watched children's television with his 10-year-old daughter Jennifer, J. B. Phillips said, "Good-by." He was off to consult the local rector about his part in the coming Lenten mission. That's the secret, I thought. Here's a vicar called to a special mission of making the Scriptures easy to read. No scholar in an ivory tower could do it. J. B. Phillips is on the earth of ordinary everyday living, and by his translations lets in the heavenly light for thousands of readers.

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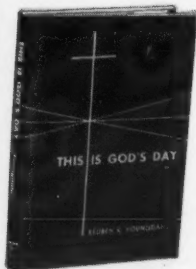
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BOOK REVIEWS

(Continued from page 75)

I CHOSE A PARSON, by Phyllis Stark (Oxford, 240 pp., \$3.50).

This is a rollicking, at times tear-jerking, but always forthright story of a college girl who chose to marry a fellow student who became a minister. It is human, realistic, poignant but sowed with happiness and the everyday realism of a family that lived and moved and had its radiant being in typical small American parishes. There are humorous line drawings to introduce each chapter.

IMMORTALITY, by Loraine Boettner (Eerdmans, 158 pp., \$2.50).

Is there a subject more profoundly interesting to you and to me than *immortality*? Life eternal, which begins now and never ends, is the radiant but fully documented theme of this book. This life is but the childhood of our immortality. We finish here but only to begin!

GALLIPOLI, by Alan Moorehead (Harper, 384 pp., \$4.50).

The author, a native Australian, is just about tops in his field. His dispatches during World War II and his books about the African campaign won him an international reputation. Now between these backs he attempts to give the full story of what was perhaps the most controversial campaign of modern times. The volume is well illustrated and the writing is at once factual, colorful and dramatic.

RACHEL CADE, by Charles Mercer (Putnam, 320 pp., \$3.95).

The most unusual and unorthodox missionary story that has to this year of grace come into my hands. It is a tremendous novel—sincere and profoundly moving, contradicting and indeed offending traditional Christian morality and running head on into the inevitable condemnation of the orthodox churches. It cannot hope to receive the blessing of the faith to which the heroine pledged and gave her life in service, but it is an honest book. Not for church libraries.

THE HOLYDAY BOOK, by Francis X. Weiser, S.J. (Harcourt, Brace, 217 pp., \$3).

Why do we wear our best clothes on Sunday? Why did a Belgian nun originate the Feast of the Blessed Sacrament? Where did the Halloween mask and the jack-o'-lantern come from? This volume is a lively, sometimes near hilarious, yet reverent chronicle of the beginnings of great religious customs. Easy reading for any season, but particularly for the holidays.

VOYAGER TO DESTINY, by Emily V. Warinner (Bobbs-Merrill, 267 pp., \$4).

Perhaps this is the most remarkable volume that has come to my hands in the year. It is factual, biographical, yes—and romantic. Here is the true story of the "stupendous adventures of a Japanese who twice changed worlds." In 1841 he was shipwrecked, rescued by a Massachusetts whaler, and carried to New England. Ten

years later he returned thousands of miles to the Forbidden Kingdom, which was also centuries away. The fact that he escaped with his life the first time was almost beyond belief, but the second escape was a miracle. Here is a man who opened the way for Perry—who opened the closed Kingdom of Japan. The illustrations, which record Manjiro's journeys, are entrancing.

JAWAHARLAL NEHRU, by Frank Moraes (Macmillan, 511 pp., \$6.75).

A notable and timely contribution to an understanding of India's controversial, powerful Prime Minister. Undoubtedly, the man is one of the most influential internationalists of a generation—this one must grant however one may differ with him. Between these backs he is surveyed through Indian eyes, but the author knows the West as well as the East. The picture presented is intimate, and it is full length—boyhood, youth, and maturity. The discussion of Nehru's attitude toward Communism is particularly significant, but for this reviewer it leaves much to be desired and waited for. Easily the first and most important book, not only on Nehru, but on modern Indian life and politics.

BEGINNING FROM JERUSALEM, by John Foster; **FROM BRAHMA TO CHRIST**, by Lakshmi Bai Tilak; **JESUS AND HIS PEOPLE**, by Paul Minear; **DID JESUS RISE FROM THE DEAD?** by James Martin (Association Press, \$1.25 each).

These four little books are significant and timely in the contemporary field of Christian faith. They are worthy of the attention of the Christian community—in practically every literate age level. Their size invites a close companionship on any journey, by train or air.

JESUS' BELIEF IN MAN, by Edwin McNeill Poteat (Abingdon, 159 pp., \$2.50).

One of the most dynamic and scintillating writers in the field of religion whose pen has been silenced by death gives us between these backs the vivid and heart-warming presentment of what Christ taught about human nature. Christ believed in man and that is very wonderful.

GRAY GHOSTS AND REBEL RAIDERS, by Virgil Carrington Jones (Holt, 431 pp., \$4.50).

And what a volume this is! A great uncle of mine rode with McNeill's Rangers, and ours was a border family, divided and embittered. These stories are hair-raising—and sometimes side-splitting. The Gray Ghosts stole through picket lines and attacked sleeping camps. They demoralized and impeded the Northern armies in a way of warfare that is as ancient as Joshua—and now we know, as modern as today. The incidents have been carefully reconstructed from diaries, letters and regimental histories. The telling is with dash and vivid color.

IN SILENCE I SPEAK, by George N. Shuster (Farrar, Straus, 296 pp., \$4.50).

The story of Cardinal Mindszenty is told by one of the country's most distinguished (Continued on page 98)



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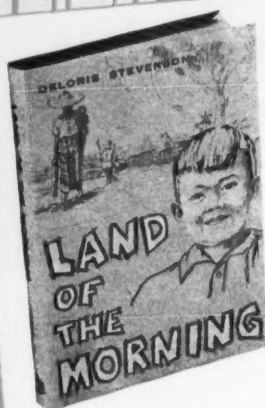
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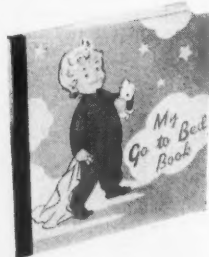
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IT'S SPRING! IT'S SPRING! Story by Janice. Pictures by Alain. The joy and anticipation of spring are in this cheerful picture book for the youngest ones. Bright pictures, full of motion, tell of the birds' feeling for spring, of their dismay at a late snowstorm, and of their faith and love for their mates. "I love you," sing the bluebirds, the sparrows and the chickadees, and spring is really here. (Lothrop, Lee & Shepard, \$2.75)

COCO IS COMING, by Betty Peckinpah. Pictures by Mariana. The healing magic of fun and laughter is well expressed in this gay, colorful picture book for preschool children. The childlike quality of Mariana's pictures is here, though the pages are much larger than those of her earlier books. Bobo the clown, George Pig his dog, and Christmas his donkey, are the funny, lovable characters who make the hospital children laugh. (Lothrop, Lee & Shepard, \$2.50)

LION. Story and pictures by William Pene duBois. One of the most superb picture books in years, and certainly the finest work of this author is this carefully and beautifully planned book. Cover, end papers, line drawings and handsome double-page drawings in color tell the story of Lion's planning by one of the angels who "made up" the animals one by one in the beginning of creation. Lion goes through many changes before he finally reaches his present form and is approved by the Master Designer. (Viking, \$3)

THE HOUSE OF FOUR SEASONS. by Roger Duvoisin. It's startling for a moment! The family so nearly painted their house blue, red, yellow, purple, green, orange and brown. However, after a few lessons in color mixing they find out that all colors are in white, and all working together they paint the house a lovely fresh white. The pages of this picture book for pre-school and primary boys and girls dance with the brightest of colors for all the four seasons. (Lothrop, Lee & Shepard, \$2.50)

GEORGIE TO THE RESCUE, by Robert Bright. The appealing little ghost from an earlier picture book makes a trip to the city. With the help of Herman, the cat, he rescues their friend, Miss Oliver the owl, from the zoo and everything ends as it should, "thank goodness!" For Halloween or anytime. Pre-school and primary. (Doubleday, \$1.75)

LINDA'S FIRST FLIGHT, by Nancy Dudley. Self-reliant, friendly little Linda makes a trip alone on a plane from Michigan to New York and has a wonderful time. A boy a year older for a seatmate, a stowaway kitten, a visit to the pilot,

Books for Children

by MARION W. FARQUHARSON

and an impromptu birthday party all make the trip one to be remembered. (Coward-McCann, \$2)

FRIENDS WITH GOD. *Stories and Prayers of the Marshall Family.* Simple two-page stories teach religious and ethical lessons to pre-school and primary age. The stories are interspersed with prayers and graces. An intimate book for family use, with appealing illustrations by Barbara Cooney. (Whittlesey House, \$2)

KENNY'S WINDOW. *Story and pictures by Maurice Sendak.* The peculiarly child-like quality of Maurice Sendak's illustrations for the stories of other authors has been carried over into the writing of an original story in this imaginative book. Kenny's relationship with his toys and animals is reminiscent of A. A. Milne's "Winnie-the-Pooh," but Maurice Sendak has an original touch of his own. For pre-school and primary children. (Harper, \$2).

HUMMER AND BUZZ, by Louise Dyer Harris and Norman Dyer Harris. It might be a fairy story as it tells the tale of the tiny, handsome, ruby-throated hummingbird and the large gold-and-black bumblebee. But Hummer and Buzz are real and all the bright, cheerful information about these tiny creatures is true, even to the two shopping bags Buzz carries on her hind legs. There's adventure and excitement, too, in a well-written, well-illustrated book for younger readers. (Little, Brown, \$2.50)

SECOND SON, by Margaret Clemens McDowell. A missionary story centered around a boy of the Philippines. Segundo was his name, and that means "second son," but he was the only boy in the family. There had been another who was lost in a hurricane before Segundo was born. The lost brother's story provides the adventure, but the book is mainly concerned with the fine work done by the missionaries for the country people of the Philippines. For the Sunday-school library. (Friendship Press, \$2.50)

MANNERS TO GROW ON, by Tina Lee. A clear, concise and interesting manual on manners which will have a real appeal for 8- to 12-year-olds who want to know how to be liked. Amusing black, white and red line drawings border each page. (Doubleday, \$2.50)

THE SILVER MACE, a story of Williamsburg, by Maud and Miska Petersham. Vignettes of Colonial Williamsburg form this colorful picture book with brief text. Williamsburg's place in the early history of our country is vividly portrayed for 8- to 12-year-olds. (Macmillan, \$2.25)

(Continued on page 88)



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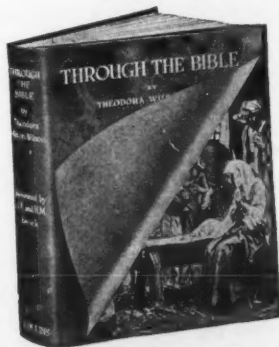
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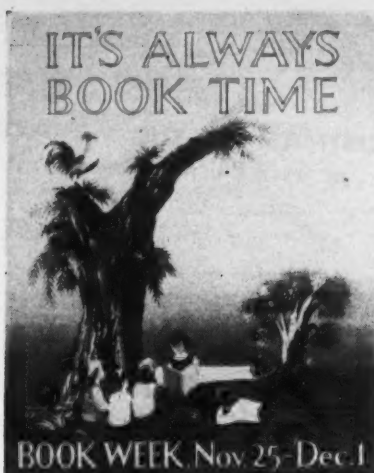
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A DIRECTORY OF New Books for Children

These are some of the outstanding titles
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SINCE the age brackets of children's books often overlap, the titles in the following list have been grouped for your convenience under the earliest age for which each book is recommended. The complete span is indicated in parentheses after each title.

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31. **HARRY THE DIRTY DOG** by Gene Zion (4-8) Harper \$2.00; \$2.75 cloth library
32. **HOUSE FULL OF PRAYERS** by Dorothy Fay Richards (4-9) Standard \$1.00
33. **IF I WERE CAPTAIN** by Louise Lee Floethe (4-7) Scribners \$2.50
34. **THE LITTLE ELEPHANT** by Arthur Gregor (4-8) Harper \$2.50; \$3.25 cloth library
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36. **LITTLE PLAYMATE BOX II** (Deedee's Holiday, Juan and Juanita, Surprise for Robin) (4-6) Friendship \$2.00
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38. **MISTER PENNY'S RACE HORSE** by Marie Hall Ets (4-7) Viking \$2.00
39. **MY FRIEND GOD** by Elaine St. Johns (4-7) Dutton \$2.75
40. **N IS FOR NURSERY SCHOOL** by Blossom Budney (4-8) Lothrop \$2.50
41. **ONCE IN ROYAL DAVID'S CITY** by Kathleen Lines (4-8) Watts \$3.95
42. **ONE LITTLE BABY** by Joan Gale Thomas (4-8) Lothrop \$1.00 board; \$1.35 cloth
43. **PICNIC PONY** by Vardine Moore (4-8) Lothrop \$2.50
44. **THE SUNFLOWER SONG BOOK** by June Norton (4-8) Day \$2.75
45. **TELL ME ABOUT HEAVEN** by Mary Alice Jones (4-9) Rand McNally \$2.50
46. **TELL ME ABOUT JESUS** by Mary Alice Jones (4-9) Rand McNally \$2.50
47. **THIRD MONKEY** by Ann Nolan Clark (4-8) Viking \$2.50
48. **TRY AGAIN TOMMY** by Joyce Boyle (4-7) Abingdon \$1.50
49. **SING-A-BIBLE STORY** compilation (4-8) Standard \$.50
50. **STANDARD BIBLE STORY READERS** by Lillie Faries (4-10) Standard each \$1.50
51. **WUMPY'S CHRISTMAS GIFT** by Nancy Nash (4-8) Lothrop \$2.00

BEGINNING AT 5 YEARS OLD

52. **BIBLE PICTURE STORIES** by Lois Fisher (5 up) Childrens \$1.50
53. **THE CHILD'S BOOK OF PSALMS** selected by Edith Lowe (5 up) Doubleday \$1.25
54. **CHILD'S LIFE OF JESUS** by Fulton Oursler (5 up) Doubleday \$1.00
55. **THE CHRISTMAS KITTEN** by Janet Konkle (5-8) Childrens \$1.50
56. **THE FIRST BOOK ABOUT GOD** by Ellen Wales Walpole (5 up) Watts \$1.95
57. **HEAR OUR GRACE** compiled by Sharon Banigan (5 up) Doubleday \$1.00
58. **HEAR OUR PRAYER** compiled by S. Stearn (5 up) Doubleday \$1.00
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BEGINNING AT 7 YEARS OLD

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CHILDREN'S BOOK REVIEWS

(Continued from page 85)

DAILY DISCOVERIES, by Robbie Trent. Reverently and simply the author has attempted to give children an awareness and an awe of the wonders around them; of their own bodies, of nature, of prayer and of some of our special holidays. This diversified material is divided into 60 daily readings with Bible quotations integrated with the brief discussions. A valuable book for Sunday-school or home. (Harper, \$2)

STAMP COLLECTOR'S GUIDE, by Harry Zarchy. The author's simple books on hobbies and crafts have proved their use to beginners of all ages. This guide starts with a brief history of postal services and a discussion of types of stamps. Complete directions and suggestions follow for the beginning collector. (Alfred Knopf, \$3.50)

STOWAWAY TO THE MUSHROOM PLANET, by Eleanor Cameron. "The Wonderful Flight to the Mushroom Planet" is a top favorite for the younger science-fiction fans. This sequel has all the elements that made the first book popular—imagination, fantasy, a smattering of science and plenty of adventure. (Atlantic-Little, Brown, \$2.75)

AHOY, PEGGY STEWART! by Maud Esther Dillard. One episode in the colonies' struggle for independence is dramatically portrayed in this story of colonial Annapolis. Eight-year-old Toby is a witness to the frightening events that follow an attempt to smuggle tea into the colonies. Boys and girls a little older than Toby will enjoy the story. (Dutton, \$2.50)

THE LITTLE CIRCUS, by Jeannette C. Shirk. A fresh and original story of a kindly puppeteer and two stray circus boys. Though the mystery of the identity of one of the boys is an oft-used situation, the characters and the incidents of the story have charm and surprise. A gay tale for 9- to 12-year-olds. (Dodd, Mead, \$2.75)

THE MAGIC CHRISTMAS TREE, by Lee Kingman. Fairy-tale magic in a realistic story of two little 7-year-old girls who find a secret place in the winter forest. It was a long time before they met, and each one thought the little pine tree was responsible for the magic. Their first meeting was almost a disaster but ended in friendship and the sharing of a beautiful secret. A lovely new book to add to the growing list of stories with the real spirit of Christmas. Delicate illustrations in brown and white or watercolor by Bettina. (Farrar, Straus & Cudahy, \$2.75)

THE ENORMOUS EGG, by Oliver Butterworth. It's a well-known fact that descendants often inherit characteristics from a rather remote ancestor. Nate Twitchell's hen went back a bit further than most, for she hatched out a baby dinosaur. From that time on life was changed for 12-year-old Nate and his family. Their home became a Mecca for scientists and sightseers, and one hilarious

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event piled on another. This is one of the funniest books we've had in a long while for 8- to 12-year olds. Strong, humorous drawings by Louis Darling. (Little, Brown, \$2.95)

TOBY AND DOLL, by Nancy Dingman Watson. Few boys have as serious a problem to face as did 9-year-old Toby. He knew that only a miracle could straighten things out for him and for his dog, Doll, but Toby believed in miracles, and the Bible said, "God is our refuge and strength, a very present help in trouble." While he waited, Toby did his best to solve his own problem. A wonderful surprise ending justifies Toby's faith. For 8- to 10-year-olds. (Bobbs-Merrill, \$2.75)

KNIGHT'S CASTLE, by Edward Eager. Edward Eager must surely be akin to C. S. Lewis, for he has the same knowledge of the world of magic. He has the same understanding of children's minds, the same love of adventure and originality, and the same skill at putting his ideas into a rousing good story. Four modern children make several visits to the world of Ivanhoe, Robin Hood and King Richard, and play no small part in shaping the humorous and dangerous events that follow. (Harcourt Brace, \$2.75)

THE GLASS SLIPPER, by Eleanor Farjeon, illustrated by Ernest H. Shepard. There's a special kind of magic in all Eleanor Farjeon's writing, and this full-length novel about Cinderella captures all the allure of the old tale and adds a special appealing and original quality of its own. A romance for fairy-tale-age and older girls. (The Viking Press, \$2.75)

ISLAND IN THE BAY, by Dorothy Simpson. Life on the island off the Maine coast meant everything to Linn, but he was 12 when he came there to live with his grandfather and it was several years before he made a place for himself as a real islander. Stern Grandpa, an unscrupulous enemy, and several good friends help in the shaping of Linn's character. (Lippincott, \$2.50)

HILLBILLY PITCHER, by C. P. and O. B. Jackson. Good, fast baseball talk characterizes this story of a touchy Tennessee mountain boy who comes to the North to attend high school. Wilson learns to take the "ribbing" his Southern speech brings, and makes friends with the boy who called him "hillbilly." (Whittlesey House, \$2.50)

WHISPERING WIND, by Colonel Red Reeder. The boys' desire for hair-raising Indian stories never lessens through the years, and this story of the struggle between Indian and white man in Colorado Territory is a good addition to the list. A fine Indian boy is the hero and the action is fast and exciting, though occasionally gruesome. (Duell, Sloan and Pearce—Little, Brown, \$2.75)

A HORSE NAMED JOE, by Robert E. Gard. A 500-mile horse race brings out the best in Sam McRae and in the stray (Continued on page 92)



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I Ride the Bookmobile

A guest for several weeks on a peripatetic library, the author got to know folks' surprising tastes in books, the joy they bring.

By ANN PINCHOT



OF THE five days a week that I rode the Bookcar of our local library, Thursday turned out to be my favorite day. All the stops were lively and full of flavor or unexpected humor. But this time it was the first stop I dreaded.

On Compo Road I hopped down from the coupe that pulls the trailer. Loaded with records and sundries, I knocked on the front door of a shabby small house, and entered. The parlor was quite dark, but to the elderly woman buried in the armchair, it didn't matter. It had been a twilight world for her a long time now.

"Well, Mrs. Wolff—" I began with forced cheerfulness, "how did it go yesterday?"

For during my visit the other day, she had told me that on Wednesday the ophthalmologist would have the final verdict for her.

"I guess you'd better get me some books in Braille," she said slowly. "You've just got yourself a customer."

My eyes filled with tears. "Meanwhile, we have some new records," I said, knowing how she must hate pity, "authors reading from their own works. I'm sure you'll enjoy them."

On the table I left the staples that

I'd bought for her at the grocer's and thought what a miracle it was that she could still be so self-sufficient. Her face lifted with the odd, listening look of the blind, Mrs. Wolff came to the door with me. "How is it outside?" she asked.

"Well, my friend Nancy says the maple buds are like cinnamon drops."

"Thank you," Mrs. Wolff groped for my hand, "you are indeed my seeing-eye."

Actually, I'm only a traveling guest of the librarian in charge of the Bookmobile, which is the peripatetic branch of our Main Library. As far back as the Depression, the library had a traveling car, but it was rather a makeshift affair, large enough only for books and the librarian herself, who handed them over to the borrowers, waiting outside. Since 1950, however, we've had the trailer bookcar, which is large enough to offer real hospitality to the customers. Covering the outposts of town, we make 33 stops a week, averaging a half hour to each stop. The exception is our largest housing development, where we arrive at 3:30 in the afternoon and park until 8:30, so the men get a chance at choosing reading matter, too.

I came along for several weeks be-

(Continued on page 94)

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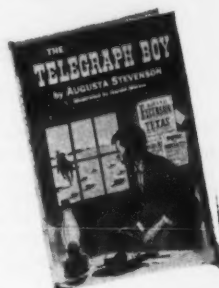
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Mary Sue White

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CHILDREN'S BOOK REVIEWS

(Continued from page 89)

colt he had trained. Sam had to surmount difficulties resulting from an unjust two-year commitment to a reform school, and without the faith of Aunt Ree and the love of his horse, Joe, he could not have done it. (*Little, Brown, \$2.75*)

THE GOLDEN THORN, by Helen F. Daringer. The pagan world of Pompeii, as seen through the eyes of a Judean girl, is the setting for most of this story. Mary had heard of the birth of Jesus, who was to be king, from her friend Mark, before she left Judea, and could not get Him out of her mind. Had He survived Herod's wrath? On her way home the briefest of encounters with Mary and Joseph and the Child on their way back from Egypt clears her mind and makes her sure of the path she will take. Love, steadfastness, and a concern for one's fellow man are a part of this fine story for older girls. (*Harcourt, \$2.75*)

CLOUDS, RINGS AND CROCODILES. By *Space Ship Around the Planets*, by H. Percy Wilkins. An imaginative book for literal-minded children. Starting with man's present knowledge, the author takes his readers on a trip from the earth to the moon and then through the solar system. The building of a space platform is described and the probable sights on the moon and the planets. Simple, clear writing makes it suitable for younger children than the make-up and print would indicate, but boys of 11 and up will be enthusiastic. (*Little, Brown, \$3*)

MAGIC BULLETS, by Louis Sutherland. Mysteries—solved and to be solved—are the theme of this well-written account of man's struggle against disease. Though there is mention of the men whose work increased our knowledge, the emphasis is on the microbes, their discovery through the use of the microscope, and the battle against them. (*Little, Brown, \$3*)

YOUNG FACES IN FASHION, by Beryl Williams. There's something new in this career book for fashion-minded girls. In a breezy, casual style it tells the stories of eight rising, or top, young fashion designers in a way that may open up an exciting career for other talented girls. (*Lippincott, \$2.75*)

THE STORY OF THE ICE AGE, by Rose Wyler and Gerald Ames. As fascinating as a treasure hunt is the scientist's search for evidence of the path of the great glaciers as they traveled down into North America and Europe. The value of imagination is stressed, for the scientists thought of what might have happened to animals and humans, and this gave them ideas to work on as they traced one clue after another. A brief book, but one to stimulate the imagination. Attractively illustrated with many pen-and-ink drawings by Thomas W. Voter. (*Harper, \$2.50*)

AMERIGO VESPUCCI, by Nina Brown Baker. This spirited account of the life of the man whose name identifies two conti-

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nents pictures a fine, sincere, humble and scholarly man who deserves more of our attention than he has had in the past. The attractive format and the lively, fast-moving text make this a most acceptable biography for young people. (Knopf, \$2.50)

AUDUBON AND HIS SONS, by Amy Hogeboom. An attractive book, similar in scope and style to the recent Kieran biography of Audubon, this account goes into more detail. As the title would suggest, the emphasis, particularly in the last half of the book, is on Audubon's relationship with his two sons and the help they gave him in his work. Illustrated with prints by John James Audubon and by his son, John Woodhouse Audubon, and with ink sketches by Paul Galdone. (Lothrop, Lee & Shepard, \$3)

THE LITTLE GIANT OF SCHENECTADY, by Dorothy Markey. To the young scientist or would-be electrical engineer this story of the little hunchback and his genius will be an inspiration. Other boys and girls, too, will get a glimpse of the fine thinking and back-breaking work that go into the furthering of man's knowledge. (Dutton, \$1.75)

BIG BRIDGE TO BROOKLYN, by Frances Williams Brouin. All the suspense, excitement, heartbreak and thrill that attended the building of the big suspension bridge are here in this well-told story of a boy who follows the 16 years of struggle before it was completed. Peter Schmidt was 11 when he first heard of plans for the bridge, but through the years he studied engineering, became a friend of Washington Roebling, the engineer, and worked on the bridge himself. (Dutton, \$1.75)

THE STORY OF ANNIE OAKLEY, by Edmund Collier. It was necessity that made Annie Oakley shoot off her first gun. She was only 8 years old, and she and her family were poor and hungry. Hard practice and belief in herself soon made her one of the best shots in the country. She was still very young when she and her husband became a main attraction in Buffalo Bill's Wild West Show. Annie's courage, perseverance, family loyalty, and her determination to get an education all add up to an interesting and worth-while biography for girls. (Signature Books, Grosset and Dunlap, \$1.50)

THE TENTH WONDER, ATOMIC ENERGY, by Carleton Pearl. A clear, concise study of the atom and of atomic energy, written in a form to interest young people. This brings us up-to-date and projects our imagination farther into the future. (Little, Brown, \$3)

MY GO TO BED BOOK, by Hildegarde Ford. For a 1½- or 2-year-old whose chief interest is in his own important self and the doings of his day, here is a bright, colorful first book. The cover is washable, the pictures are clear in drawing and in primary reds, yellows and blues, and the story tells the details of the toddler's going to bed, from undressing to the prayer and the good-night kiss. (Morrison, \$1)

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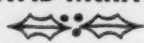
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BOOKMOBILE

(Continued from page 90)

cause the opportunity to meet people appealed to me immensely. I soon discovered that checking out books, making reservations, and recommending a reading list were the least of my duties. Even if at first you lack the patience of a kindergarten teacher, the wisdom of a marriage counselor and the listening ear of a psychologist, you learn—while you work!

Take last Thursday, for example. The noon stop at Locust Ridge is a "big deal" for this small community of 15 families. Five minutes before twelve, you're likely to see a small girl trudging up the valley to our meeting place—the "Dead End" sign under the century oak. With her pigtails and snub nose, she looks like a picture-book child, and as her ragmop of a poodle frisks after her, she protects the treasures under her arm from his muddy paws. Usually, I spot her as we round the bend and I tell Jack, the driver, to sound the horn, which isn't as melodious as the Good Humor man's but has more pulling power. Before we're even open for business, my little friend is in the trailer, and puts three books down at the Check-In desk.

"Hi, Nancy!" I greet her. "Did you like the books?"

The pigtails bob emphatically.

"What did you like about them?"

Since Nancy is only five, she struggles to find the exact words. "They make me—feel—good!" she ends with a squeal. Despite the holster wrapped around her plump middle, and her identification with the "Cisco Kid," Nancy is a born mother's helper, and she sets to work at once on her self-appointed chore of tidying books and magazines and keeping underfoot. Within five minutes, business is thriving. Women, children and occasional dogs pile into the trailer, leaving books at the check-in desk, picking out new ones or the latest magazines and then queuing up for check-out.

It's astonishing how clues to a reader's character are revealed in his choice of books. Actually, it's often more exciting than a mystery. I expected the plump, pretty young woman to ask for Faith Baldwin. Well, she took the wind out of my sails by asking for a volume on Egyptian art. There's a jolly young woman from the British West Indies, presently employed as a cook for a Ridge family, who means to learn American English instead of the King's. There's a former Powers model, now a wife and mother, who reads child psychology.

After the Ridge, we stop at the local Poor Farm. The white-haired old man trundling a cart to check-in hasn't been a "resident" for long. Actually, the ma-



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Childrens Press

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tron was worried about him until, at our suggestion, she put him in charge of books. Now, there's a smile on his face as he picks out the 30 volumes for the week. Westerns and science fiction for the men. "But the old ladies still want romance," he says wryly.

The next couple of stops aren't technically on route. But to our joy, we have the new ceiling book-projector and books on film for the young polio patient just back from the hospital. And a new mystery, a gentle one, for the elderly man who is a victim of multiple sclerosis. Then I leave a package of books for Davey. Davey is my special reclamation project. He is an undersized kid who was branded a potential delinquent, when what he needed was nourishing food and an armful of love. Now he gets some of each from his foster mother and we try to supply the rest. Books of biography for Davey. Not uplift, but inspiration.

"He says he liked this story," Davey's foster mother says, returning a book on the young Teddy Roosevelt. "He wants to know if you've got any more like it."

Davey's pooch follows me to the bookcar, but I shoo him away. We've had our share of dog fights. Once a mongrel hopped into the bookmobile, grabbed a magazine and ran like fury. Another time, a cat got under the check-in desk, and we didn't find her until two stops later.

Most youngsters are beautifully behaved but once in a while we have a staunch individualist. I remember one who marched into the bookcar, made for the children's department, picked out his book and with the unerring aim of a Jackie Robinson tossed it across the car to the farthest desk.

"Oh, don't do that, dear," his mother admonished mildly. "That's the wrong desk."

Although most readers ask for advice, not all my recommendations are successful. Mrs. Crusak was one of the young mothers who finally came to me with *The Problem*. What do I tell my child? He is curious. Yesterday he asked where babies come from.

"Well, we have just the book for such information," I said. "It's called 'From Egg to Chick' and it's really a painless introduction to the facts of life."

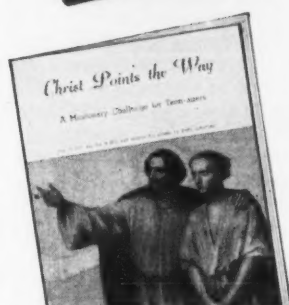
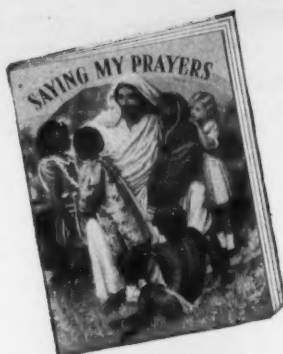
The following week Mrs. Crusak was back, like a fury. She slammed the book on the desk.

"Well," she thundered, "this was a mistake if ever I saw one. Now, I have a dietary problem to boot. Buster's gone on a hunger strike—"

"A hunger strike?"

"He refuses to eat eggs," she said, "because he won't ruin the chicks."

(Continued on page 106)



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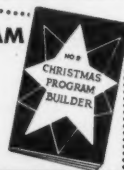
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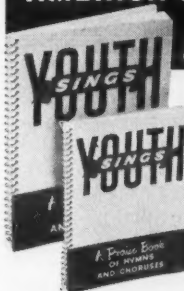
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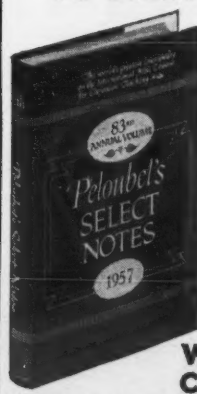
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By RUTH C. IKERMAN

The POETRY of ETERNITY

She was looking for "a lift"—and for
25 years this volume has provided it

BUY yourself something that will give you a lift," said my wise older friend as she handed me a dollar bill that birthday in the middle of the depression nearly 25 years ago.

Immediately I thought of a gay scarf to brighten the worn suit used in job hunting. But en route to the accessories department of the clothing store, I paused to look at a display of books.

In the center of the table was a slim volume with black cover and gold lettering which would fit easily into the pocket of a suit or the bottom of a purse. Supposing it to be poetry, I picked it up to discover it was the Book of Psalms from the Bible.

This was the first time I had seen the Psalms printed separately as poetry. As I browsed, the book almost automatically opened to one of the most quoted psalms. Standing by the table I read the opening lines of Psalm 121: "I will lift up mine eyes unto the hills."

Perhaps it was this sudden encountering of the word "lift," which my friend had earlier that morning spoken in a more colloquial fashion, which aroused my attention. On impulse I felt that this book was what I wanted to buy with the depression dollar.

This year the little book is now nearly 25 years old, and across all the intervening years has given me a daily "lift" as I have found it my most blessed and beautiful book of poetry. The stitching of the binding has long since loosened and the mucilage melted—perhaps from the heat of Bombay, combined with the dampness of the highland country in Scotland, encountered in our freighter trip

around the world. The book also traveled over Canadian and Yukon Territory roads to the end of the roadways at Circle City, Alaska, over two routes to Mexico City, and high above the Pacific in a plane to the Hawaiian Islands.

But even more it has proved a dependable companion in the everyday routine duties of a housewife and office worker. So it will take me a while to get used to the new copy I must buy. While the type of the new book is larger, befitting one who now is grateful for the sometimes annoying luxury of bi-focals, in the old book I knew that exactly halfway down the middle of the page of the right-hand column I would find the reassuring words, "By my God I have leaped over a wall" (Psalm 18). These words I sought repeatedly when confronted with some seemingly impassable obstacle, and the psalm always had power to lift me over the difficulty in God's good time.

MY eye had only to scan the top line of another page to hear the words of faith of another, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty" (Psalm 91). Always I was reminded that others had met their dark days and found release through reliance on the God who hears and answers.

While I was speaking recently with a friend who has just endured eye surgery, she spoke of the power of the Psalms to give her a "lift" during the days of darkness. Cautioned not even

to speak unless necessary, unable to turn her head from one side to another, lest tender stitches might be damaged, she thought at first she would go crazy through the long dark hours. Then she found a way to personal peace.

When medication would wear off and she would be awake for a while, she began repeating a part of that most familiar of all psalms, the 23rd. The loneliness disappeared.

"It was surprising what other psalms came back to me from my early childhood, once I was shut away in the darkness," she told me. "Psalms I had forgotten in the rush of living would somehow be summoned up to the top layer of consciousness, and I found myself repeating a phrase here, a word there, and longing to remember all that went between. How I wished that

PSALM 121

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil:
He shall preserve thy soul.
The Lord shall preserve thy going out
and thy coming in
From this time forth, and even for evermore.

I had spent more time in reading, or deliberately trying to memorize against any eventuality."

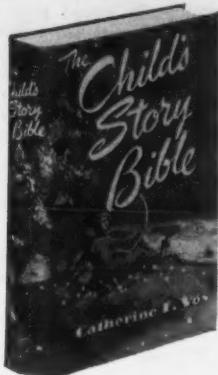
Her wish has been echoed by others who have sat alone by a bedside where some loved one suffered, unwilling to turn on a light to read for fear of disturbing, perhaps unable to concentrate on reading now. But the memorized words calm the mind as the heart remembers with the psalmist, "God is our refuge and strength, a very present help in trouble" (Psalm 46).

In happy days, the Book of Psalms also offers its meaning. The minister who performed our marriage ceremony said that he and his wife had used a psalm as the table blessing for their nearly 60 years of marriage. "One of my earliest memories is of my own grandfather reading the Psalms to me as a boy," he told us. "He had a book with the initial letters illuminated in blue and gold. From this Book of Psalms we learned the alphabet."

(Continued on page 105)



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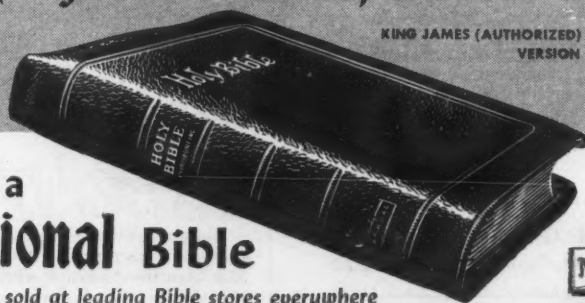


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BOOK REVIEWS

(Continued from page 83)

guished educators. It is a poignant story, profoundly moving and with an almost awesome warning. It would seem that every detail of the Cardinal's present existence has been captured for these pages and the record of the past is complete. The illustrations tell something of the horror of Mindszenty's torture. Who now can doubt the incredible evil, the ultimate human and divine heresy of Communism?

PEYTON PLACE, by *Grace Metalious* (Messner, 372 pp., \$3.95).

This is a bad book, quite beyond literary redemption. A novel so obscene and evil should neither have been written nor published.

ROOSEVELT—THE LION AND THE FOX, by *James MacGregor Burns* (Harcourt, Brace, 553 pp., \$5.75).

This volume is presented to the reading public as the first political biography of "FDR." It is complete with illustrations and cartoons and the material justifies the title. I was particularly interested in "Politician as Businessman" and in the "Apprenticeship in Albany." The famous Supreme Court packing issue is treated as "The Lion at Bay" and the culmination has a certain poignancy.

JESSE H. JONES: The Man and the Statesman, by *Bascom N. Timmons* (Holt, 414 pp., \$6).

As of my belief, and, indeed, knowledge, Jesse H. Jones was one of the pre-eminent Christian laymen as well as lay statesmen of his generation. He was a creator, an adventurer in the field of human affairs as well as the builder of a vast physical empire. The story of his life is another Horatio Alger epic and the author has done his work not only well but at times with an added touch of genius.

THEIR MOTHERS' DAUGHTERS by *Eduard A. Strecker, M.D. and Vincent T. Luthbury, M.D.* (Lippincott, 256 pp., \$3.75).

A controversial book, as was its predecessor "Their Mothers' Sons," and one that will not be well received by many mothers. It is a somewhat elementary, perhaps over-simplified, but nevertheless constructive approach to the problem of immature mothers and their invariably immature daughters—who will then ruin the lives of their children in turn, thus continuing the vicious circle. A readable, understandable work, which should be read by younger women, already mothers or planning to join the ranks. One wonders, however, if the mother who will read and benefit is the mother who most needs the assistance offered.

BERNARD SHAW, by *St. John Ervine* (Morrow, 628 pp., \$7.50).

The sub-title *His Life, Work and Friends* is an open invitation. This fabulous man lived always within controversy but always, too, beyond and above it. I saw him only once and then he was lean-

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ing over the rail of a cruise ship and quarreling with his whiskers. No doubt this was because there was no one immediately at hand with whom he could quarrel. The biography is written by an admiring friend of 40 years, a fellow Ulsterman, and a distinguished dramatist in his own right. Bernard Shaw is fortunate but he is not more fortunate than the literary world that has been waiting for just this biography.

DIMENSIONS OF CHARACTER, by Ernest Ligon (Macmillan, 497 pp., \$6.50).

A recognized authority in his field and its pioneer has written a book that carries on from his earlier experiments in the broad area of human behavior. Ernest Ligon has utilized with vivid success scientific techniques in religious and character education research. Always conscious of new developments, he has applied the new with the old and between these backs his findings are made available not only to the specialists but to the intelligent, interested laymen.

THE TREMBLING HILLS, by Phyllis A. Whitney (Appleton Century, 344 pp., \$3.75).

A naive and rather undistinguished novel, "The Trembling Hills" nevertheless manages to be sufficiently suspenseful to hold the reader's interest until the happy ending. Set in colorful San Francisco before and after the great earthquake and fire, it is the story of a young woman's quest for the answer to her question, "Who Am I?"

HEROES OF THE ARMY: The Medal of Honor and Its Winners, by Bruce Jacobs (Norton, 240 pp., \$3.50).

On these pages you may read the stories of the winners of the nation's highest decoration for battle valor, The Medal of Honor. This award has gone to only 2,198 soldiers and, significantly, fewer than 500 of the awards were won in World Wars I and II and the Korean War. A valuable feature of the book is its appendix which gives the only existing complete list of Army Medal of Honor winners since 1898.

TRY GIVING YOURSELF AWAY, by David Dunn (Prentice Hall, 128 pp., \$2.95).

On these pages, succinctly told, vividly portrayed, you will find the way to "increase your personal happiness—starting today!" Dr. Peale says of this volume, "A wonderful book. It is an old principle, it is simple, but it equals in importance the discovery of atomic energy."

BEHOLD WE LIVE, by Charles Dunscomb (Houghton, Mifflin, 178 pp., \$3).

Here is a vital novel which describes the conversion of a cynic, a fellow who while he gave lip service to the Christian church, used it to serve his own selfish ends. The Roman headslave in a Christian household was handsome, clever and arrogant—unscrupulous, too. The story runs on with the theme of revenge and issues at last in a dramatic, profound conversion.



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WHERE MY BOOKS COME FROM

By HELEN DOSS

AS far back as I can remember, I wanted to be a writer. At Girl Scout camp I wrote plays and camp songs; in high school my favorite subjects were English and journalism. After graduation, I left my home town of Park Ridge, Illinois, and went west to California. While staying with Grandfather Grigsby, I planned to go to college and study to be a writer.

At this point, something I hadn't counted on happened. I met Carl Doss, and fell in love.

"I'm not going to get married for at least ten years," I brashly told this blond, good-looking young man when he first proposed, in the moonlight, in the lawn swing, in my grandfather's garden. "I'm going to have a career as a writer, first."

Carl wouldn't accept this for an answer. "You're young, naive—you don't know anything about the world, yet," he said. "Get married, raise a family of children, let your ideas mature, and then you'll have something to write about."

Romance won out over the career, and we were married back in Illinois, in my home church. Yet neither of us ever expected that I might find myself in the place where I would be taking his advice literally. I agreed that raising a family could be a general broadening experience; but I never dreamed

that our family would be the subject of my first book.

Our family came slowly, and not in the traditional manner.

After several years of marriage, we found we could have no children of our own. I was so heartbroken, at first, I forgot my old dream of wanting to be a writer. Life stretched ahead, bleak and barren. I knew that for me, creating a book would never rival the joy and satisfaction that could come from creating a family.

"You can't just keep mooning around like this," Carl said, one day. "If having a baby means so much to you, why don't we adopt one?"

This turned out to be one of those things which are infinitely easier said than done. After months of impatient and worried waiting, a social worker from the adoption agency came to call. She didn't look for dust under the beds, but she did inspect our financial situation with a disapproving eye. Carl had tried several times to put himself through college, before we married, but had given it up, along with his long-time hopes of training to be a minister. Instead, he had learned his trade as a painter. Recently he had gone into business for himself, and we were deeply in debt for our combination house-office, a secondhand truck, ladders, an expensive assortment of

brushes and many gallons of paint. "You simply are not financially stable enough to adopt a baby," the social worker told us. "Wait until your painting-contracting business is out of the red, and you have money in the bank, insurance, and other material protection for a child."

To help take my mind from this second bleak discouragement, I did begin to write. I sold my first article to the *American Girl* magazine; they asked for more, and this turned out to be very providential, indeed. For Carl decided, at this point, that perhaps it wasn't too late for a 28-year-old man to go back to college and work his way through. The call to the ministry was as strong in him as the desire to have a family was in me. He sold his business, paid off all debts, and there was enough money left to pay the tuition for each of us at the University of Redlands, nearby in California. By the time we paid for a month's rent on a little cottage out in an orange grove, bought a few groceries, and about half of our books, we were broke.

I was able to continue selling a series of articles to the *American Girl* magazine, and these small checks helped pay our rent. Carl did painting for the University on Saturdays, and we cleaned out chicken houses in return for cracked eggs. Our meals were plain, and often skimpy, and we had to "make do" with our old clothes as best we could.

At the end of that first year of college, Carl went to his annual Methodist Conference. He came home jubilant.

"Start packing, honey," he said. "I've been given a student church between here and Los Angeles, at Cucamonga. We'll have a parsonage and \$900 a year!"

After the past year of scrimping and scraping, with no regular income, a salary of even \$900 seemed fabulous.

"Now is the time to adopt a baby!" I said joyfully.

Carl laughed. "If the social worker thought we were 'financially unstable' before, what would she think now?" He shook his head. "I have three more years of college work at Redlands ahead of me, and then three years of post-graduate study—all before I'm ready for a full-time church!"

Perhaps God was ready for us to have our first baby, now. Any way you look at it, it was nothing short of a miracle that baby Donny was placed with us. He was only seven weeks old, blue-eyed like Carl and me, and he was the spitting image of his new adopted daddy, even to the almost bald, blond head.

By the time Donny was crawling, I told Carl, "He ought to have a baby brother or sister. Since it is so hard



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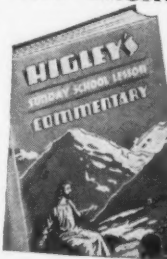
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to adopt a child, I think we ought to
put in an application for another one
right away."

"I still don't understand how we
were lucky enough to get Donny," Carl
said. "But I'm sure no agency would
be crazy enough to place a second
child with a man working his way
through college."

Carl was right. No agency would
consider our applicant for a second
child. Yet I couldn't give up. Whenever
Carl could get away from his studies,
we rattled into Los Angeles in our
rattletrap car. We became as familiar
with the adoption agency waiting
rooms as the furniture.

It was at this point that a chance
remark changed the whole course of
our lives.

"It's too bad you and Mr. Doss
aren't Turkish and Portuguese," the
receptionist at one agency said to me,
one day.

"Why?" I asked.

"Well, we have a little Turkish-
Portuguese boy, about the age of your
Donny," she smiled. "Every Portu-
guese family we contacted has refused
him, saying he looks more like a Turk.
We couldn't find any Turkish fam-
ilies, but they would probably turn
him down because he looks too Portu-
guese." She shrugged. "That's the
problem, with these children of mixed
blood. Nobody wants them."

"Nobody?" I said, and I looked at
Carl. He nodded, and I said eagerly,
"We would. We'd be happy to adopt
that little Turkish-Portuguese boy."

The receptionist looked shocked. "I
was only making a joke," she said.
"Why this boy has very dark skin! I'm
sure the social workers in our agency
could never think of placing a child
in a home where he didn't match."

UNFORTUNATELY; this was all too
true. Nowadays, adoption agencies go
to great lengths to find an accepting
home for every child needing one; 10
and 15 years ago, however, agencies
tended to be much more restrictive in
their placement policies.

Although we were unable to con-
vince this agency to give us this par-
ticular child, a new idea for our fam-
ily was born. If there were too many
applicants for the fair-skinned, blue-
eyed children, and not enough apply-
ing for the dark-skinned, dark-eyed
children of mixed race, then we would
seek out all the homeless mixed blood
youngsters we could find to adopt—
even if we had to go to distant states
to find agencies which would co-
operate.

By the time Carl finished both his
college and post-graduate seminary
studies, we had found and adopted a
total of five children, most of them un-
wanted because of mixed racial and



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national backgrounds. We moved to northern California, where Carl took his first full-time church. Before another year was up, we had adopted our sixth child, a bright-eyed little Japanese-Mexican boy.

While washing out diapers, putting new knee patches on jeans, and baking bread, I let ideas for future books stew around in my mind. I had studied along with Carl, when he was taking his seminary courses; the idea of doing one or more historical novels, based on the lives of some of the mighty Old Testament prophets, intrigued me. Now I dug books out of Carl's library, and did more research into Jewish, Egyptian, and Assyrian history whenever I had a quiet spell during nap-time, or after all the youngsters were tucked in bed for the night. Fragments of background information, plot ideas, and character sketches were jotted down, against the day when the children would be older and I could have time to put my novels together.

Since these various activities didn't leave me time to write long, newsy, individual letters to many of our far-away friends and relatives, I started writing a mimeographed news-letter at least once a year—usually every time we adopted another child! One news-letter told quite frankly *why* we had adopted six children, so far, and why we wanted to keep on adopting more children of mixed racial backgrounds, as many as we could manage to take care of.

There was such a big response to this, and so many friends suggested that I tell the same story in a magazine article, that I did. When the story, "Our International Family," appeared in the *Reader's Digest* in August, 1949, we were flooded with letters from all over the United States, and clear around the world, asking for the rest of the story in a book.

A book? All about our family, how and where we found our children, how we lived together?

"Perhaps it would be a good idea," Carl said. "It might help the cause of other mixed-race youngsters who have had a hard row to hoe—all because of unnecessary prejudice."

"But my novel," I protested. "I was always going to write a novel first."

"You can do that next," he said.

So I began jotting down the things the children did, and fished from my memory half-forgotten anecdotes. "The Family Nobody Wanted" was finally finished, four years and six children later.

"Now," I thought, "with this book done, I can begin on that novel."

But "The Family Nobody Wanted" was selling faster and more widely than we ever dreamed it would. Already, before its second year is up, it

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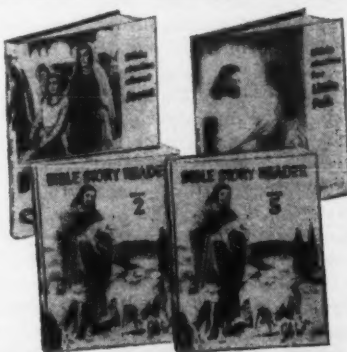
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has gone through ten printings, has been featured by three book clubs, and was serialized a number of times, in addition to being popular abroad in foreign translations. This presented a new problem, because letters began to pour in from all parts of the United States and Canada.

"We loved your book, and your fascinating, lovable children," the letter-writers said. "Can we adopt children 'nobody wants,' too? Where do we apply to adopt children, and how do you go about it?"

I started to try to answer this flood of inquiries, and then realized the hopelessness of my task. I didn't know all the answers myself, and it would take a whole book to supply all the information needed.

A whole book—that was the answer! Carl and I talked it over with my publisher, and I could see that my novel would have to be postponed at least another year. There was a tremendous need for an up-to-date, comprehensive book on adoption; perhaps Carl and I were the ones who should write it.

After a year of research into all the helps and information and resources available for childless couples, our book, "If You Adopt a Child—" is being prepared for publication by Henry Holt and Company.

Now could I write that novel?

No, there were two more books to be written, first. There was a need for a companion volume, for children, to accompany the adoption book. I wrote this as a picture book for all children, adopted or not. Parents may find it useful in helping their children accept differences among each other; I have titled it, "All God's Children."

The second book I needed to write was also a juvenile. Little, Brown and Company, publisher of "The Family Nobody Wanted," had found this book to be popular not only with adults, but also among high-school and junior-high boys and girls. Now they wanted a picture book about our family for preschool and primary-age children, who were too young for "The Family Nobody Wanted." So I began to write a story based upon the experiences of our first boy, Donny; this one I called, "A Brother the Right Size for Me."

There is still some last minute polishing to be done on these two juvenile books, as well as on our adoption handbook, so that they will be ready for publication in the spring. But, at the same time, I am completing my fifth year spent in historical research, and am clearing my desk for action. Now, at last, I can do what I have wanted to do for so long, to bring to vivid life some of the most lovable and significant people in the Old Testament. I'm beginning that first novel. END

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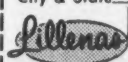
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POETRY OF ETERNITY

(Continued from page 97)

The personal hieroglyphics on the inner white page near the back of my own tattered volume tell me how much helpfulness there was in Psalm 88 when my husband was stricken ill many miles from home. Seeing the numeral 107 reminds me of the waves dashing high in the Gulf of Alaska as the boat made its way from Kodiak, the morning this nature psalm was the basis for a sermon aboard ship.

Imagery with which a day of beauty may be recalled is exemplified in a verse from Psalm 65, "The pastures are clothed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing." In that delightful picture is the remembered beauty of the green hills of England leading down to Canterbury and its cathedral where the psalms have been intoned to worshipers across the centuries.

Yet to another this same verse may recall a happy moment in the garden at home, planting daffodil bulbs. How well the Psalms describe the events of the routine week, as hallowed phrases lift out of prosaic circumstances certain routine duties or habits. One of the most famous of such beautiful lines is the simple declaration, "I was glad when they said unto me, let us go into the house of the Lord" (Psalm 122). Try paraphrasing that to see how different it sounds when put into the ordinary language describing church attendance. The Psalms give the experience dignity, inspiration, a feeling of oneness and belonging with others of like aims, in this generation and those of past years.

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reserved for poetry that I shall be giving honored place to the well-thumbed volume of the Psalms, my most valued book of poetry. Even as I place the volume on the shelf beside the love poems of Elizabeth Barrett Browning, the children's verses of Robert Louis Stevenson, I see a battered copy of "Little Boy Blue," the first book I ever owned. It was given to me the same year I learned the five words which are a familiar key to the Psalms, "The Lord is my shepherd."

But what of the new volume going again into the side pocket of my purse? If it follows the pattern of its predecessor, this book is destined to be read in service stations while I wait for the car to be serviced, aboard airplanes, under the drier in beauty parlors, perhaps in a hospital room. This much I know for certain, if the book is kept with me, it will build itself into the fabric of my everyday living, even as poetry itself grows out of day to day experiences. I will never be alone when confronted with emergency if the little Book of Psalms is handy. For I remember how I have read the Psalms to one so weary of the fight with cancer that conversation was beyond both her and me.

And I have seen the Psalms also bridge the distance between old age and youth, helping mortality to span the distance into immortality. My over-90 grandmother in the rest home sometimes found it hard to remember that she even had a granddaughter. Yet she grew restive if the family did not call each day.

Standing at the entry to her room I would say, "This is your granddaughter, and I've come to read the Psalms."

By the time I had said, "The Lord is my shepherd," she could join me in the precious assurance, "I shall not want." By the time fifteen minutes of reading were finished, her mind might be clear enough to focus on asking about her son and his family, perhaps friends or acquaintances.

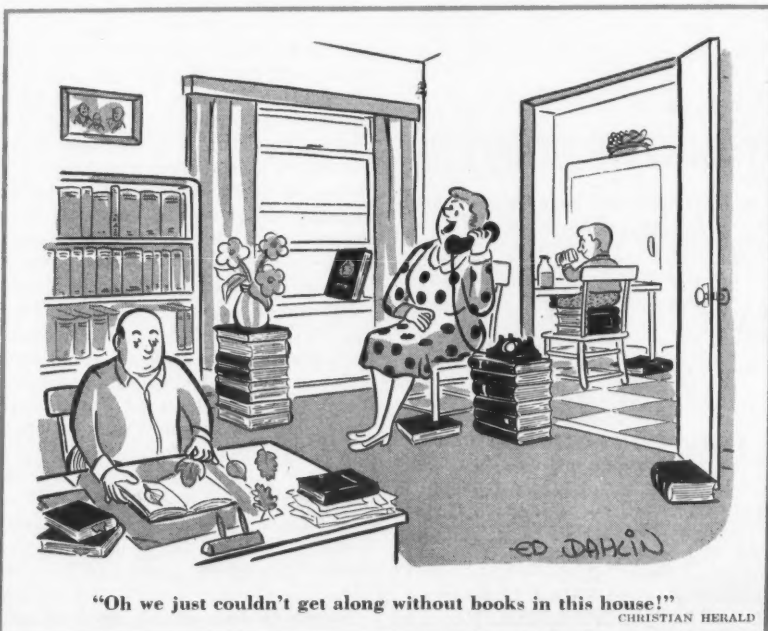
In how many different circumstances across the changing years has the little book sustained my heart, and helped me in contacts with others. Far wiser than I dreamed was the gift money invested in the Book of Psalms. THE END

BOOKMOBILE

(Continued from page 95)

It does seem to me that our services include a dividend of sociability. This is especially true in the new housing developments, where most young couples are too preoccupied to keep up the custom of calling on new neighbors. So when a new resident visits the bookcar for the first time, I make it a point of introducing her around, and you can see the friendships thrive. Actually, we're a clearing house for neighbors who seldom see each other during the week. We take messages, and if one fails to show up, we're apt to send an emissary to her home, just to make sure nothing is wrong. In turn, their kindness to us often includes coffee on a chilly day or delicacies they have baked—from cookbooks we've lent them. They all agree that the bookcar has revived their interest in reading.

"I can't get out much with these three," a young mother says. "With books, you bring the world to the foot of our hill." THE END

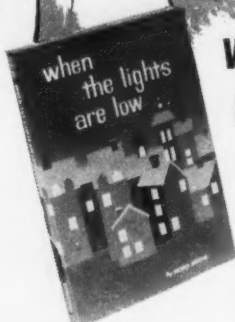
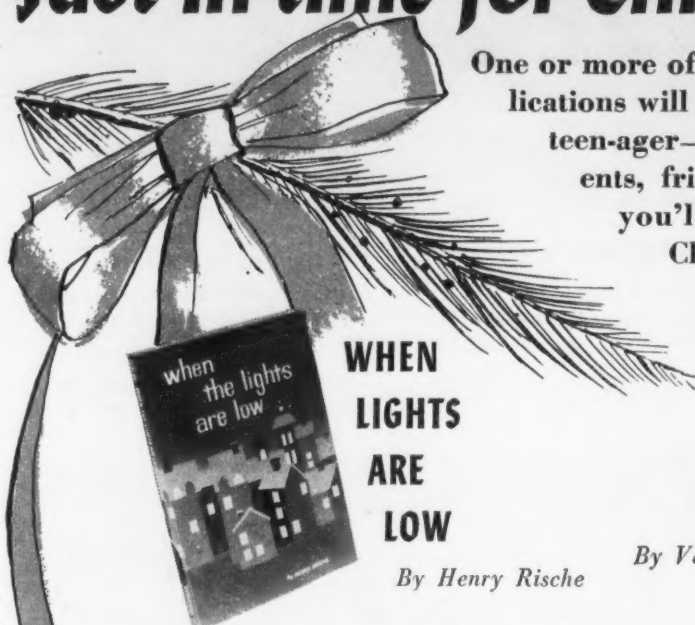


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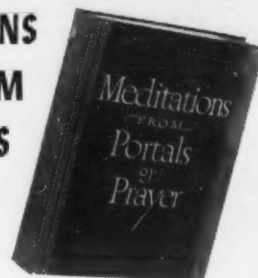
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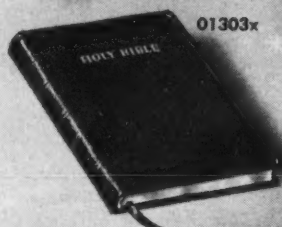
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A LIFE OF HER OWN

(Continued from page 51)

a sudden impulse, went to Evelyn, gave her a quick hug. "Keep the others off my neck, honey, like a good girl. I'm going down town to have my hair cut now."

"Oh, no," Evelyn wailed, "Jo, you know how Pa always liked your hair long. Besides, you're not the type. You're not . . ."

Jo laughed. "That's the trouble, Ev. None of you ever bothered to find out what type I am. I'll see you, dear."

She ran up the stairs, aware of the fact that her sister stood in the hall staring after her. She heard the door close and smiled to herself. She could picture Evelyn on the telephone, calling a council of war, with the in-laws, Willard's Mary, Gladys's Dan and Evelyn's Bill sitting in. Her ears would surely burn while they talked her over. Well, let them. She was free.

Evelyn had said that she could not take care of herself but she had managed to do that very well, and take care of Pa at the same time. From his monthly railroad pension checks she had paid all doctor bills and funeral expenses and had saved a little over five hundred dollars. Today she would spend a little of that money on herself. She smiled, recalling the magazine stories about women who purchased clothes or got a new hair-do in an effort to win an erring husband back to the straight and narrow, but for her, a haircut and a new dress was part of her emancipation. It had been years since she had purchased a dress without either Gladys or Evelyn going along to boss the job. "Jo has so little taste," Gladys always said. "Goodness knows what she would buy if left alone." The younger sisters had decided upon what they called "her type" long ago and insisted that she buy the tans, the beiges, the practical. This dress would not be practical.

Jo put on a tailored green suit, a brown beret, backed the 9-year-old car out of the garage and drove down town. After three hours in the beauty shop, she came out with brown hair a soft cloud of curls that lent a piquancy to her features. A hint of rouge high on the cheek bones and becoming lipstick brought out the flawless texture and creamy whiteness of her skin. For the first time in years, she felt smart and well groomed.

At the dress shop around the corner she purchased a crimson wool dress with gold buttons and belt, and a tiny vial of perfume that held the fragrance of an old-fashioned garden. At the supermarket she picked up a list of things for her solitary dinner and was getting in the car when Granny Fryer came down the street, tripping along

like a small brown bird, in her shabby coat with a gray wool scarf around her head. Granny had been a practical nurse, but she was too old to work now. She lived alone in a small house near the edge of town. Granny loved people and radiated happiness.

Jo, with a hand on the car door, turned back. "Granny, how are you? I've been thinking about seeing you."

Granny came up, black eyes sparkling. "Well, bless my soul, if it isn't Jo Anders. My, I used to think you were going to be the plain one, with the two young ones so comely, but you turned out to be the most likely looking one of the three. I was just thinking the other day about staying at your house before your mama died and taking care of her. Five weeks I was there, and I never saw the beat of the way you took over the work, just like a little woman."

Jo recalled with startling clarity the terrible days of her mother's last illness and how she had leaned on the strength of this small, vital woman in the dark hours of her need. Pa never liked Granny, said she talked too much, but Jo had always felt a deep and lasting gratitude toward her.

"I was over to see little Kathie Staples yesterday," Granny went on. "You know after her folks moved over to Millburn, she married the Ross boy and they insisted that the young folks move in with them. I guess from what Kathie said, they were about to break up, so the boy went into the Army and Kathie took her two little boys and moved back here. She lives in that little old house next to the junk yard across the railroad. She seems happier now that she's away from her mother."

"I'd love to see Kathie," Jo said. "I was surprised they let her marry Jess Ross."

"She didn't ask them," Granny said. "That reminds me, I saw another one of your friends yesterday. As I was passing the bank, who should come out but that Willis boy who used to live up the road from your house, Greg, his name was. I didn't know that boy from Adam's off ox, but he walked right up and shook hands."

"I heard he was coming back," Jo murmured. "Someone told Evelyn that he was coming back to stay."

"I recollect the night he came to take you to the prom," Granny's old mouth cut a merry caper when she smiled. "He brought you a bouquet, two gardenias all tied with silver ribbon and when he looked up and saw you coming down the stairs in a long skirt all ruffledly white, he fell all over his feet. He used to stop by every eve-

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ning and you two would sit out on the porch and talk and study your home work together."

Jo laughed a little shakily. "You have a good memory, Granny," she said. The homework had been an excuse to sit close together in the swing, hands touching now and then. Memory was still poignant and sweet. She put her hand on Granny's arm. "Granny, come and have dinner with me tomorrow. I've a big rooster dressed to roast and I won't enjoy it alone."

Granny beamed. "Bless you, child, I'd love to come."

As Jo drove away she thought of Kathie Staples whose family had been near neighbors for many years. Kathie had been Evelyn's chum and had practically lived at the Anders. On a sudden impulse Jo turned to the left and crossed the railroad tracks to the small, weatherbeaten house that stood there.

The girl who answered her knock was thinner, with flaming red hair and freckles across a straight little nose. Her eyes were still merry and her mouth sweet and childish as ever. "Jo Anders," she cried, and embraced her visitor, drawing her inside. Two small boys, red haired and rosy, sat on the floor absorbed in picture books and crayolas. Kathie scooped a cap and jacket off a chair and pushed it for-

ward. "Sit down, and start talking. Am I glad to see you!"

"Granny Fryer told me you were back. I thought you were in Millburn."

Kathie sat down and tucked her blue blouse into the loose skirt band. "We were, but we couldn't take it any longer. They tried to make a mechanic out of Jess, wanted him to work in the family garage. He tried it a while, but it just didn't work. When things got too tough, he went into the Army, and I came down here, rented this house and got out. Mama's fit to be tied but I don't care. They were ruining the boys, spoiling them so they wouldn't mind a word I said. We're fine now. Jess writes every day and as soon as he gets settled, I'll take the boys and go and be as near him as possible. No house is big enough for two families."

"YOU'RE so right, Kathie," Jo agreed. "I really stopped by to see if you and the boys would come and have dinner with me tomorrow. Granny Fryer's coming."

"Why, I'd love to," Kathie said quickly, "if you're sure . . ."

"I'm sure," Jo told her and rose to go. "I'll come and get you."

Kathie shook her head. "The boys love to ride the bus and it will be a treat for them. We'll be there."

Jo stopped at the florists, bought two

dark red geraniums for the kitchen windows, then drove home. When she pulled into the drive, she sat a long moment, fighting the temptation to drive down to the Willis farm and invite Gregory to Thanksgiving dinner. Since she had talked to Evelyn, this thought had been in the back of her mind, and she knew that it had been uppermost when she bought the crimson dress. She wanted to see him again.

Suddenly she straightened her shoulders, turned off the ignition. She was a woman, not a 16-year-old girl. If that boy-and-girl love affair had meant as much to him as to her, to be cherished through the years, then he would come without an invitation. She had to wait and see.

Morning found her with the dinner well underway. The chicken was roasting in the oven, filling the house with a sagy aroma. The vegetables were ready to cook, the cranberries and celery chilled, the rolls rising in a big pan, the cake light under white swirls of frosting, the apple pies brown and spicy.

She had expected further repercussions from the family but both doorbell and telephone remained blessedly silent. It had turned cold in the night, so after she set the table, she built a fire in the grate and laid additional

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logs in the corner basket. She drew her father's big chair to one side, laid the morning paper and a new farm magazine beside it. She brought a cushion from the divan, placed it in the chair, eyed it a moment, then carried it back where it belonged. "Leave us not get carried away," she told herself inelegantly, then smiled to herself.

As she went upstairs to dress, she willed Gregory to come, trying to send him a message across 12 years of separation. The crimson dress was perfect. She put on a pair of gold sandals that had belonged to Gladys, and the gold ear clips that Mary and Willard had given her last Christmas. The short hair curled around her face in becoming ringlets, making her look much younger than her years. If he came, he would be surprised, she thought with satisfaction.

GRANNY was the first to arrive, dressed in her best black silk with artificial violets on one shoulder. She had expected to eat Thanksgiving dinner alone, having no nearer relatives than a grand niece who lived more than a hundred miles away, and "going visiting" delighted her. "I had me a can of salmon that I meant to open and fry," she confided in her lively way, "but I'll save that for some other special occasion, Christmas maybe."

"You'll do no such thing," Jo said firmly. "You'll come and have Christmas dinner with me. That's a date." How nice it was, she thought, to be able to do things for others, little things that made for happiness.

"It would be mighty nice if that Willis boy would stop in and see you," Granny said, following Jo into the kitchen and perching on a stool. "He has changed a lot. A really fine looking man now."

Jo turned to the old woman, her eyes wistful. "Have I changed so much, Granny? It's been a long time."

"You've changed, but you're much prettier than you were when you were young. You'd make a handsome pair, I do declare."

"Granny, you're an old matchmaker," Jo said, her heart singing.

The day was a happy one. Kathie's warm laughter bubbled and she was like the little girl who used to raid the cookie jar and play "dress up" in the attic. "I always loved the big honey locust trees here," she said, "and the weeping willow in the corner of the yard. It would be lovely to picnic out there in summer. I wonder why we never had picnics here when we were children."

"Pa didn't like picnics," Jo said, and resolved that she would eat all her meals under the trees when summer came.

The day passed all too swiftly. Late

in the afternoon it started to snow and a stiff wind came up from the north. It was getting on to dusk when Jo drove the car out and took her guests home. When she returned, she stirred up the fire, drew the shades and decided to read a while. She went to the kitchen, put the coffee pot on the burner, placed cup, saucer, sugar and cream on a small tray and turned toward the living room when the doorbell rang.

This would be the family gathering for the second round, she thought, and went to the door. She turned on the porch light. A tall young man stood there, hat in hand, feathery snow clinging to his top coat and the black hair that curled from a high forehead.

"You've probably forgotten me, but I'm Greg Willis," he said. "I . . ."

For a moment she stared at him, trying to see in this tall, well dressed man something of the shy, gangling boy whom she had remembered through the years, then she found her voice. "Why, Greg, come on in. Of course I remember you." She closed the door, led the way to the living room. "Put your coat and hat here on the table and come to the fire. It has turned quite cold."

"I heard about your father and stopped by yesterday but you were not at home," he came and held his hands to the warmth. "I wanted to tell you how sorry I was to hear . . ."

"He was ill a long time, but he never suffered," Jo said. "He went quietly, like falling asleep. I am thankful for that." She placed a stick of wood on the fire, straightened and smiled. "I was just heating the coffee. I'll bring another cup."

She went to the kitchen, took a cup from the shelf, got another spoon. He had come, but he was a stranger. She found none of the excitement that the sight of him used to bring. She didn't know what to say to him, how to bridge the years.

He rose when she came in, took the tray from her, placed it on a small table between the two chairs. She poured two cups of the steaming coffee, gave him one of them, watched him take one lump of sugar and stir slowly. The fire on the hearth crackled and glowed. The mantel clock busily counted off the minutes. Impelled by a sudden need, Jo lifted her head, met the waiting gaze. The man looked at her with the shy brown eyes of the boy, and her heart recalled the tender huskiness of a well remembered boyish voice as he said, "It's been a long time, Jo."

A warm thread of excitement ran along her veins and a pulse began to beat at the base of her throat, but her voice was steady as she said, "Yes, Greg, a long time." THE END

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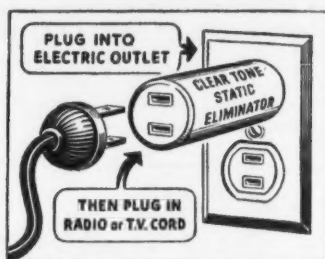
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I MET THE GENERAL AGAIN
(Continued from page 23)

The wind blew the visitor's raincoat back, the sergeant said later, and revealed a silver star on the stranger's shirt.

One didn't ignore inspecting officers of any rank—much less generals. With my heart at boot-top level, I reported and saluted in the approved manner. The visitor returned the salute crisply. "Go ahead, young fellow," he smiled. "Don't let me interrupt. This is very interesting."

Although the schedule said we were cleaning and servicing guns, which we obviously were not, and that was an almost capital crime in the Army, the general said nothing about it. Apparently it was enough that a platoon was really interested in its work.

He even stopped at our regimental headquarters that day, I learned later by the grapevine, and said highly complimentary things to the regimental commander about that "young fellow with the anti-tank platoon in the Third Battalion."

And I didn't even know who he was until later that week. My company commander pointed him out as our assistant division commander, Brigadier General William K. Harrison, Jr.

Thereafter I saw him often, and came to look forward to his unexpected visits. For a junior officer in a line battalion to feel that way about anyone from headquarters, was, to say the least, unusual.

A week later two of my gun squads and I reported to a predesignated road crossing on the Camp Blanding grounds. We were met there by a corps headquarters staff officer who would test the men at gun drill.

As we arrived in a Florida drizzle, a captain pointed out where he wanted us in a field. He was giving me instructions when the helmet liner and GI raincoat appeared again from the road. I remembered that they didn't belong to a truck driver, and saluted.

"Howdy, young fellow," General Harrison smiled as he saluted in return.

He turned to the inspecting officer, and pointing toward my waiting men, said, "They'll do fine, captain. I know this platoon."

Of course they heard him. With that boost of confidence from the assistant division commander, they could not do anything but the best. The test was a glowing success.

We moved soon after that to Camp Forrest, Tennessee, where for the next several months life was a series of week-long problems and tests.

My squads would push and pull their heavy guns into positions commanding a road, a draw, a rolling field. And often General Harrison would

stride onto the scene from the bushes. "Howdy, young fellow."

That was always the greeting. I'm sure he never forgot our meeting in Florida. I never got over the feeling that he sensed my discomfiture then. I shall always admire the tactful way he disregarded my obviously shocked discovery that I had ignored a general for a half hour.

His personality became a legend with us that year. Some of my men one day even guessed that General Harrison would have been a wonderfully successful chaplain. After a discussion among themselves, however, they decided against it. The fighting end of the Army would have lost too good a soldier up high.

He was so pleasant, even while he was every inch a soldier in bearing, that none of us suffered the usual shaking, internal as well as external, that normally accompanied a conversation with a high-ranking officer.

ON a visit to one of our guns in the summer of 1943, General Harrison stayed a long time. "This tank warfare is very new," he told the platoon sergeant and me. "From general down to private we have a lot to learn about it. I've learned a great deal from you."

Later, when I was not quite so green I thought about it. He was unquestionably a great leader, and—yes—a teacher who sure knew the Army's business. No doubt he *had* learned from my platoon. But his quiet questions did even more for us. I often thought, later, when we were in combat in Europe and I commanded the company, that General Harrison, through his real, basic leadership had done as much to make that a good anti-tank platoon as I had.

We met once more that fall on maneuvers in the Murfreesboro-Lebanon, Tennessee area.

"Howdy, young fellow."

"Hello, sir."

"What's your job now that you're a first lieutenant? You don't have your anti-tank platoon any more?"

"No, sir. I'm now battalion intelligence officer."

"Very important job, young fellow," he smiled and left the field command post.

My old platoon reported that he still visited them frequently on problems. They saw him one day when he found something flagrantly wrong with a nearby unit.

"He didn't even cuss," a rangy Tennessee driver told me with wonder in his voice. "And I hear he's an old cavalryman."

No, I don't think anyone ever heard the general swear—like a trooper or any

other type soldier. He got results other ways.

That following January, when it got below zero at times at Camp Atterbury, Indiana, General Harrison showed us another side of his personality.

We were having a final fling on the range, a last chance to fire our principal weapons before we left for combat. The troops were cold and miserable. Field jackets, overcoats and gloves did not keep out the misery when you had to stand around in the snow for a whole day; lying in the snow to fire was almost too much.

It was, that is, until the general rode up in a jeep the day our battalion was on the range. Dressed as we were, he joined a firing order without fanfare, fired the whole course—including the prone position—and stayed until we were ready to go in for the day. He was not a summer-time soldier, which it is easy for a general officer to become.

Shipment overseas and intensified training in England, from late January to June 1944, then movement to France on D plus 9, were busy times. My path seldom crossed that of General Harrison, and when it did we had time only to salute and nod.

As I sat in a foxhole one day in July, the day we crossed the Vire River, I heard the liaison officer mention the general. I wondered idly if he would still remember my platoon and me.

At Hill 90, Hauts Vents, France, which was northwest of St. Lo, I found out half the answer. It was July 13. Our regiment was attacking south through the endless hedgerows. It was a grudging, bitter, costly struggle.

Following the dawn jumpoff of my battalion, I had been sent back to the top of Hill 90 where regimental headquarters occupied huge holes scooped from the ground by artillery bulldozers. These holes had been covered by wood and earth to form rough dugouts.

A hilltop was a natural target for a German gunner, but it was the only place for good communications, so the regiment had moved in. Shells poured in all day.

After finishing my business with the regimental intelligence officer, I left the hole—and met General Harrison, who was leaving the regimental commander's dugout.

I had just started to say hello, when a high-pitched wail from the south announced an incoming shell, and it was going to be close! A huge shell crater ten feet ahead looked inviting. The general leaped into it, and I bounded in on top of him as the shell exploded a few yards away.

General Harrison stood up and brushed the dirt and dust from his uniform. Smiling, he said, "Nice to have
(Continued on page 118)

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MOTION PICTURE REVIEWS



The colorful days of Napoleon are brought to the screen in the 3-hour-long film version of Tolstoy's novel, "War and Peace."

The U. S. Cavalry, a missionary, warlike and peaceful Indians, figure in "Pillars of the Sky."

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ **War and Peace** (Paramount). Tolstoy's epic novel has been transformed into an epic film. While many of the characters have been dispensed with, numberless episodes ignored and some of the lengthy philosophical dissertations eliminated, it remains a spectacular entertainment lasting over three hours. The climax of one of Napoleon's most ambitious campaigns ending in disaster provides the heroic aspects of the drama. The romantic, social and philosophical affairs of several aristocratic Russian families give the needed human emphasis. War is shown to be a curse and useless. Characterizations are impressive. **A, Y**

Bus Stop (20th Century-Fox). In this "boy meets girl" story the boy has gone to compete in the Phoenix rodeo to capture all the big prizes. The girl is working her way from the Ozarks to Hollywood, her progress being slowed down by the impulsive cowboy who is determined to marry her after endowing her with the qualifications of the "angel" of his dreams. She is as determined to elude him. A blizzard seals their fate while they are stranded during a bus stop. Fresh, gay, well-paced comedy with a true western flavor. The saloon in which she gives a naive imitation of sophisticated entertainment provides the background for "Cherie" to confess her tarnished past. **A, MY**

The Bad Seed (Warners). A mother discovers that her young daughter has resorted to killing several persons, in every case making it appear an accident, because those involved stood in the way of her possession of a coveted object or had found her out. Because of the mother's belated knowledge of her own origin, this creates an acute situation leading to tragedy. The film will open anew the discussion of the strength of heredity vs. environment. It may give undue concern to the parents of adopted children, and doom children with questionable back-

grounds to stigmas which they do not deserve. In spite of a contrived ending the film will be of absorbing interest to thinking audiences. **A**

Bigger Than Life (20th Century-Fox). A drama in CinemaScope and De Luxe Color portrays a man suffering from the effects sometimes encountered by overdoses of a miracle drug. It is a gripping experience to watch a good family man who is a public school teacher in an average community brought to the point where he will lie, steal, forge prescriptions and be tempted to kill to secure the drug he craves. The devotion and faith of his wife and small son and the understanding of his fellow workers and friends are convincing. **A**

Pillars of the Sky (Universal-International). In this western drama of the Oregon Territory in 1868, a phase of Indians' and whites' relationships is depicted favorably toward the Indians. There is a rather improbable love story. A frontier medical missionary brings God to the Indians and dies to save them from destruction. Religion is well presented and the story ends on a note of great inspiration. Some of the fighting scenes are gruesome but in character. Technicolor. **F**

Davy Crockett and the River Pirates (Walt Disney Productions. Buena Vista Distribution). Another adventure of the legendary hero Davy Crockett already shown on TV. Davy and his partner George fight some criminals who are impersonating Indians and using their disguise to rob the cargo barges on the Ohio River. The roistering pirates drink hard liquor but Davy sticks to "sarsaparilla." Technicolor. **F**

The Vagabond King (Paramount). A gay, noisy, colorful musical with Rudolf Friml score, this is the story of Francois Villon, the French poet of the day of

Louis XI who rallied the Paris rabble against the Burgundians and was too clever for the wily king who would have his head with his services. The plot has its brazen, uncouth moments; the street vagabonds are bold and carefree. Familiar arias are well sung. **A, Y**

The Burning Hills (Warners). This strenuous western begins with a killing and ends with a kiss. Between these extremes the hired gunmen of a Southwest land baron destroy those who would settle on the land he calls his own. A great deal of inventiveness and courage on the part of a man avenging his brother's murder and his power to survive the most brutal encounters are demonstrated. **A, Y**

The Unguarded Moment (Universal). A suspense melodrama that fails to be suspenseful, only unpleasant. It is concerned with the causes of delinquency in a high school boy, the finger pointing directly to his love-starved, woman-hating father. The eventual improvement in the boy fails to be convincing. The treatment of the plot aims toward a psychological explanation of the characters' behavior. **A**

Lisbon (Republic). An exciting melodrama of intrigue, high finance and smuggling in which a young wife whose

AUDIENCE SUITABILITY RATINGS

A—Adults; **MY**—Mature Young People; **Y**—Young People; **F**—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

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elderly millionaire husband is imprisoned behind the Iron Curtain tries to obtain his release through a powerful smuggler in Lisbon. Even though the plot is occasionally incoherent, suspense is maintained. **A**

Private's Progress (Boulting Bros.). An amusing caricature of a British soldier "out of step" in every way but who remains a likable chap. He falls innocently into the most nefarious schemes of theft, profiteering and allied crimes perpetrated by others who take advantage of his guilelessness. The whole plot is a fabric of impossibilities and the story a mild farce. **A, Y**

Hold Back the Night (Allied Artists). The Korean War with tortuous, endless marching through snow, screaming of machine guns, men being killed, and carnage of warfare, is seen through the experiences of a company of U.S. Marines on the Yalu River line. Their captain is carrying a packaged bottle of whiskey—a gift from his wife—and kept as a symbol of good luck, to be opened for a special occasion. The bottle remains sealed when the story ends. This is a strange pretext for a war drama. **A**

Wicked as They Come (Columbia). The story of a girl whose only asset is a pretty face. Coming from the cheapest of backgrounds, she has the most expensive tastes and stops at nothing to satisfy them. Her greed and misdeeds catch up with her though she is very inadequately punished. Threadbare plot, dull dialogue, mediocre acting. **A**

Odongo (Columbia). The faithful native assistant of a Kenya white hunter, Odongo resents the captivity imposed on the animals being collected for zoos and circuses. His enemy releases them so that Odongo might be blamed. Then, melodramatic action gathers momentum. It involves a jungle pursuit, a stampede of the wild beasts, a disastrous fire. A heroic rescue takes place and the villain is doomed. **F**

Gun Brothers (United Artists). In this mediocre western two brothers meet in Wyoming, after years of separation. Good brother stays good; bad brother continues to be bad until he suddenly reforms for a good ending. **A**

Hot Cars (Bel Air Prod.). An exposé of the stolen car racket, reported to be based on investigated abuses. An honest car salesman is unwittingly involved in illegal and criminal practices. He helps break up the racket after paying a heavy price for his associations with it. Suspenseful and a warning to the too-ready car buyer. **A, MY**

Port Afrique (Columbia). Melodrama. Technicolor. **A, MY**

Showdown at Abilene (Universal-International). Post Civil War western. **A, MY**

Three for Jamie Dawn (Allied Artists). Crime melodrama. **A, MY**

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THE MORNING WE RAN AWAY

(Continued from page 6)

tables and booths were pretty well occupied. There were two motels close by and the travelers were anxious to get started on the day's journey. They were silent and serious.

The entrance of Johnnie and Joan brought a complete change in the mood of the place. As we entered the room, Joan announced, in a voice that could be heard by everyone, "I know what I'm going to have, Grandpa. I'm going to have pancakes!"

All in the room sat up at attention. Her choice evidently met general approval, for there were broad smiles and here and there a chuckle could be heard. We, at once, found ourselves in the limelight.

Quite unconscious of the interest they had aroused, the two children scanned the menu cards eagerly, though one of them couldn't read. After some intense thought, Johnnie followed Joan's choice and the two orders of pancakes were eagerly awaited. The delicacies soon made their appearance and were prepared for prompt dispatch.

It was not long before Joan made her second startling announcement. She proudly informed me that she had a loose front tooth that was almost to come out—and proved it. Now, parents would have suppressed all such exhibitions. They would never have encouraged the display of a loose tooth. They would have missed all the fun that we had that morning. But I was a grandfather and had no intention of putting "thumbs down" on anything. I saw at once that here was a rare opportunity which should not be missed.

"I think, Joan," said I seriously, "that those four gentlemen, sitting across the aisle from us, would also like to see your loose tooth."

Without a moment's hesitation, she went to the booth and wiggled the very wobbly tooth. Their exclamations were sufficiently gratifying for any small child. Not only were those four strangers interested but, as I suspected, every other diner was, also; so were the waitresses and the cook in the kitchen, who suddenly found herself facing a little girl and an open mouth with a loose tooth in it. What a time we all had! Forgotten were the gloom and drizzle outside. Inside, the sun was shining. That restaurant was a brighter place because two small children had asked for pancakes and one of them had a loose tooth.

Men and women traveled east, west, north, and south in a merry mood, during the entire day, because they had eaten breakfast with pancake lovers and had seen a loose tooth. How small the incident, how great its effect! END

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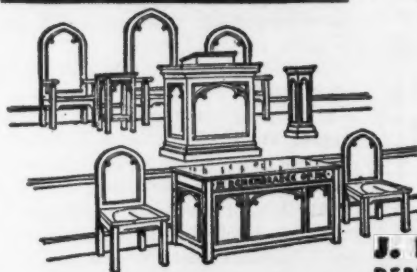
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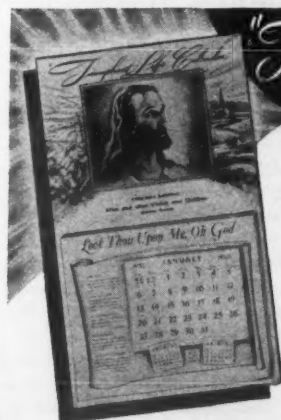
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(Continued from page 113)
 seen you again, young fellow," and strode calmly down the hill.

A few weeks later a massive saturation bombing by more than 2000 American planes, planned to help us make a break-out of the hedgerows around St. Lo, hit part of our division by mistake. The general was with our front line troops that day. When the bombing was hastily cancelled and rescheduled for the next day, July 25, it was typical of the man that he was with the troops again. So was Lieutenant General Lesley J. McNair. When the bombs fell short again, they caused 814 casualties in our division. General McNair was killed, and General Harrison, nearby, was barely spared.

Later that same month I had been named company commander. We were in another rough spot, southwest of St. Lo now, attempting to complete the breakthrough that was to release General George Patton on his celebrated dash across France.

But right now we were stopped dead at Le Mesnil Opac. The battle raged just ahead. A jeep rolled into our headquarters field, and the general alighted, a Tommy gun over his arm.

I greeted him.

"Where's Mac, young fellow?" he asked.

Mac was Lieutenant Colonel Samuel T. McDowell, our battalion commander.

"He's just ahead there, sir," I pointed south, "a hundred yards or so."

"How can I get to him?"

This was most unusual. Generals did not often get into such spots. "I'll send for him, sir."

"No, I'll go to him. He's doing his job there."

My men, arranged in foxholes around the field, looked up, disbelief on their faces. They weren't the anti-tankers; those men would have known.

"Well, sir, I have some wiremen who just came back from stringing a phone line to the colonel. They can take you to him."

"No, young fellow. Those men have been working. Let them rest."

I was flabbergasted. "Then, sir, follow the phone line. Colonel Mac will be at the end of it."

"Okay. Fine." And he started away.

I SIGNALLED a half dozen of the men with rifles to go along. It was my duty to protect him.

But he saw what was up. "What are you doing now?"

"Sending some men along with you, sir. This area hasn't been completely cleared out," I stuttered. How do you tell a general you want to take care of him?

General Harrison smiled his friend-

liest smile. He shifted the Tommy gun. "Those men have other assignments. Let them rest until you need them. I can take care of myself." He disappeared alone toward the front through the bushes.

He returned, of course, and my company watched him leave, admiration written plainly on their faces.

Before he left he stopped beside me. "How's that anti-tank platoon doing, young fellow?" he asked.

It was September before I heard about the general again. He was leading Task Force Harrison from our division into Belgium from Mello-sur-Oise, France. They covered 180 miles in 72 hours, 118 of them in 30 hours. The XIX Corps commander said at the time that it was thought to be the fastest opposed advance by an infantry division in the history of warfare. It made our 30th Infantry Division the first Allied unit into Belgium in 1944.

Typically, General Harrison really led the task force. He was in the jeep at the head of the main body, and he was painfully wounded by German 40-mm. gunfire along the route.

He was, fortunately, back with us soon. It would have been a real blow had we lost him.

The expression "a soldier's soldier," has been sadly overworked. But if ever a man deserved to be called that in its real meaning, General Harrison did.

ONE day in mid-November as I was leaving our three-story brick schoolhouse command post in Alsdorf, Germany, I almost bumped into the general.

He was seeking Mac.

"Howdy, young fellow," he smiled.

"Hello, sir."

"Say, congratulations! You're a captain now. A big shot, eh?" He shook my hand warmly.

"No, sir."

"Don't try to fool me," General Harrison laughed. "I haven't forgotten how I felt when they made me a captain."

He probably hadn't, either. It was pleasant to have the assistant division commander notice the promotion of a junior officer down in the line. By now, though, I wasn't too surprised at anything he did.

Well, we struggled through to the end of the war. I saw the general occasionally, and we heard about him, too. We knew he had won a Distinguished Service Cross, a Legion of Merit, a Silver Star, and other medals by now.

Battle officially ended for us at the Elbe River in Magdeburg, Germany. I heard nothing more from the gentlemanly General Harrison. With thousands of other American soldiers, I was interested only in getting home.

However, it was an almost unanimous feeling with us that General Harrison was one of the excellent reasons that our 30th Infantry Division received the high honor it did after the war in Europe was over. The chief historian for the European Theater, after extensive battlefield research, pointed out our unit as the No. 1 of all first category divisions.

My master's thesis, written at a Western university in 1947, was a book-length history of my battalion. It stirred my memories, and I thought often about men like General Harrison, who were keeping the Army alive.

As a civilian and a reserve officer, I trained for a month with the 2nd Infantry Division at Fort Lewis, Washington, in 1948. Veterans of the unit's European occupation after VE Day spoke glowingly of the general.

I lost track of him then. Generals seldom make headlines in peacetime. But I wondered occasionally about him, and always felt I would hear of him again.

News stories of December 1951 bore me out. General Harrison was assigned as deputy commander of the Eighth Army in Korea. When I read about it, I commented to a friend, "A lot of young fellows are going to benefit from this assignment." I knew the general would be down there with the troops asking about the situation and the position, or looking for the Colonel Macs of the Korean War.

A New York correspondent reported shortly, "The general was admired by his men because he would appear in the vanguard of the fighting with a Tommy gun in his hands."

No, he had not changed.

The following January, General Matthew Ridgeway named General Harrison, now a major general, as replacement to the Korean Armistice Delegation under the United Nations Command.

Then in May 1952, he was appointed Chief United Nations Negotiator at the Panmunjom Armistice Talks, to succeed Admiral C. Turner Joy. The admiral was returning to the United States to become superintendent of the Naval Academy at Annapolis. He hand-picked General Harrison for the post.

Reporters were amazed and surprised by the general's quiet, soft-spoken demeanor. They commented, as soon as he took over the high post, that this West Point graduate of 1917 was not flashy; he didn't swear (which confounded them), drink or smoke. And he was a lay evangelist of the Baptist Church. My platoon's ideas about his potentialities as a chaplain were accurate, too. It was reported that he occasionally preached at chapel services for the troops.

By October when I read the powerful speeches he was making at Panmunjom, I noted that he was now Lieutenant General Harrison.

Later, when the talks were over and the armistice was settled, I understood when I read the comment under his picture in a national magazine. It said that with a Bible in one hand and a Tommy gun in the other, General Harrison was more than a match for the Communists.

I could easily believe it. He had already proved to be more than a match for preconceived ideas of what a general was like. And he had certainly been more than a match for the Nazis.

Again I lost track of him. But I was sure that wherever he was assigned, Lieutenant General William K. Harrison was teaching the Army's business well to America's "young fellows."

Yes, I had lost track of him temporarily, but here he was again—of all places, on a bus in Pasadena.

I could hear his friendly "Howdy, young fellow," as I looked into the leaflet. From it I learned that the general was commander-in-chief of the Caribbean Command of the U.S. Army.

"I find that God changes my life and gives me victory over the evil weaknesses of my human nature," he had written. My old platoon would have agreed heartily; his God had truly given him victory over his weaknesses; to them, the general just didn't have any weaknesses.

That sentence explained his attitude toward fellow soldiers of all ranks.

And those countless examples of his bravery, I thought to myself as I read, were surely explained in his words; "I . . . have absolute confidence that God goes with me and will not fail me nor forsake me. Anyone who has this confidence can face the future without fear, worry or doubt."

That deep strength of a strong man had led him to seek Colonel Mac alone in Normandy, to lead the task force into Belgium. I wished my anti-tankers could have read the four-page pamphlet I held. They thought they knew our general. I was sure I did now.

His words, "It is wonderful to be a believer in the Lord Jesus Christ . . ." summarized his testimony, and they filled any gaps of wonder left in my mind.

He also said, "Christian faith has made me a better soldier and a better citizen." I knew that the Christian general and his faith had made a better soldier of me once; I cannot see how it can fail to make a better citizen of me now.

The friendly "Howdy, young fellow," and that statement of a great man's faith will stay with me a long time.

THE END

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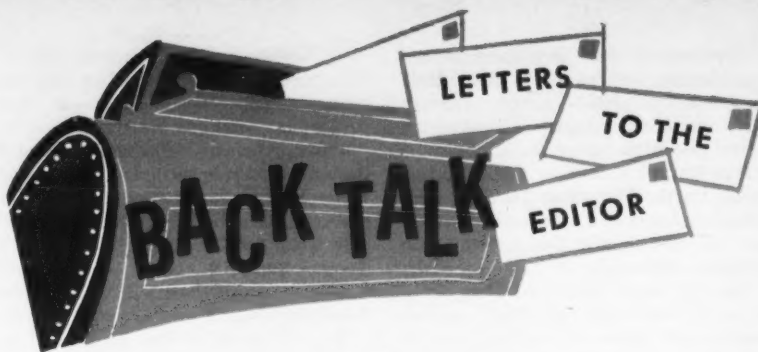
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Laymen Misused

TO THE EDITORS:

"Let's Rightly Use Our Laymen" (Sept.) is a vitally needed discussion of a condition too long neglected. It's time this whole subject was tackled from the top—the colleges, State Conventions, the leaders, writers and churches.

Erie, Pa.

M. C. GOODSPEED

... No truer words were ever spoken. Preachers complain of being overworked yet it never seems to occur to them to enlist the aid of laymen. Hurrah for a woman with the courage to speak for the laymen.

San Antonio, Texas

VIVIAN LAWSON

... The article is certainly the sober truth. It pinches most of us and causes us to rethink our church program. It may involve a bit of minor surgery, but it is high time the "operation" was performed for most of our churches.

ROBERT N. ARMSTRONG

Indianapolis, Ind.

... It is a very fine article. In a most effective way, the author deals with one of the chief problems in the Church today. In planning a conference of our denomination I would like to have permission to use the theme of that article and the three key words—abused, misused and unused.

REV. WALTER H. BOYD

Winston-Salem, N. C.

Military Drinking

TO THE EDITORS:

I depend a lot on Gabriel Courier's interpretation of the news and consider the points made under "Death March" (July) very timely and helpful. Three summers ago I had occasion to spend two weeks on Parris Island and several times I asked myself and others the question you posed: why is moral flabbiness mistakenly thought to be a part of physical toughness? I felt then that something must eventually happen to bring the drinking habits, not only of Parris Island but all military installations, to the attention of the nation.

After this disaster I wrote to General Pate voicing some of these observations and asking him if anything was to be done about the drinking. I had a most courteous reply stating that my letter was receiving attention. My family hooted at the idea of my writing the general, but I feel that if more "ordinary" people wrote to those in authority, progress might be made.

Lompoc, Calif. (Mrs.) C. A. STADLEY

Hats in Church

TO THE EDITORS:

I was disappointed in Dr. Poling's reply to Mrs. J. M. B.'s question regarding hats in church (Questions and Answers, Aug.). I also am leaving St. Paul out of it and instead bringing in Emily Post, who I believe would say to enter the sanctuary hatless is not a sin but is in exceedingly poor taste. I do not belong to a liturgical church but I believe such a church creates an atmosphere of reverence and dignity often lacking in other churches. Casualness in dress, or should I say undress, has made such rapid strides in the last decade I would like to see it stop at the door of the sanctuary.

(Mrs.) IDA S. DIEMER

Fairmont, W. Va.

Standing Room Only

TO THE EDITORS:

The cover by Lumen Winter on the September issue is very good, but one point strikes me. Wouldn't it be wonderful if all the seats were always filled in the churches as this painting depicts? Seems to me a more accurate picture would have had at least a few pews vacant, especially in the front. Perhaps this is a painting of a church in Florida where many tourists fill the Protestant churches. At least the painting is one to be lived up to!

GRACE R. SITZER

Central Bridge, N. Y.

Schools and Taxes

TO THE EDITORS:

In regard to the news item "Exemption" (Sept.), it seems to me that there is something contrary to the spirit of democracy in such a measure exempting non-profit private elementary and high schools from the property tax. The public schools belong to the entire community. They are part of our general economic life. But the private schools belong to the group which operates them.

When a break is made in the principle of the separation of the church and state we find increased pressure being exerted for legislation in favor of a church group. Thus we find students being transported to private schools at public expense, etc. This puts an extra burden upon our taxpayers who are already heavily burdened to adequately support our public schools. And our government encourages private giving to private institutions by allowing tax reduction.

Puente, Calif.

C. C. WITMER

Religious
CHRISTMAS
GIFTS



1956

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Dear Friends:

In the issues of our Religious Christmas Gift Catalog for 1954 and 1955 we were able to offer not only an extensive list of domestic items but also a selection of choice items of foreign manufacture. So acceptable to our customers were these offerings that in preparing our new Christmas catalog for 1956 we decided to increase the number of items, especially those of European origin.

To acquaint ourselves better as to the extent and appeal of the newer offerings I decided to make a personal visit to the various foreign manufacturers. Accordingly, early in 1956 I flew to England, Holland, France, Germany and Switzerland and made contacts with producers and salesmen. From their exhibits I was able to select and to place orders for a large variety of new items. These, I confidently trust will be welcome additions. The beautiful snow block illustrated on the cover of this catalog and on page 3 deserves special mention. We consider it one of the most attractive articles in this year's offerings.

The list of items of domestic manufacture also has been greatly extended. In certain instances we have had articles made to our orders exclusively for ourselves.

Although most of our customers live at a considerable distance from Boston and must therefore negotiate by mail, others reside nearby. To all who can do so we extend a cordial invitation to visit personally Whittemore's, on Beacon Hill near the State House, whenever you are in Boston. There you will see our extensive display of church furnishings, stained glass windows, books of remembrance, brass crosses and altar ware, vestments and paraments, church lanterns, chimes, etc. If possible, come when you can hear our famous carillon at noon, at one P.M., and at five o'clock.

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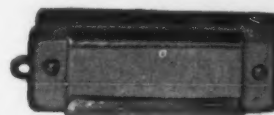
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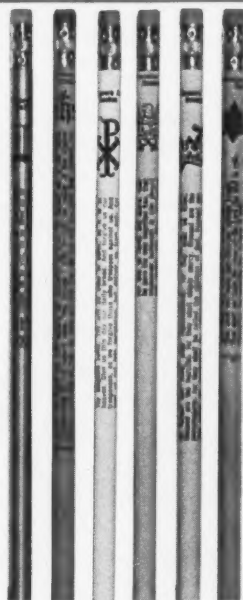


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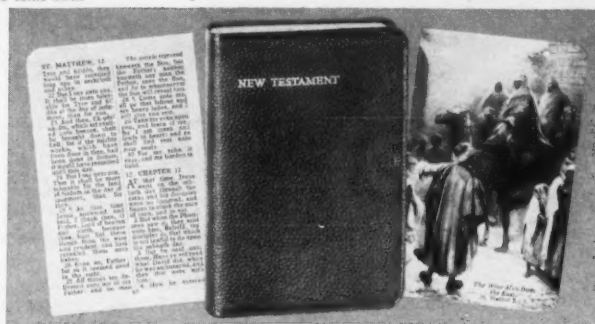
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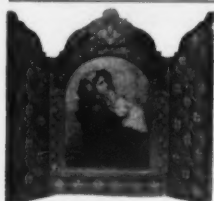
The Best of European Imports

ITALIAN TRIPTYCHS

A series of three similarly designed triptychs. Reproduction prints of some of the most famous Madonnas in exquisitely veracious colors. Mounted on hand-tooled frames of variant traditional designs, by skilled Florentine artists employing a process of gold antiquing in use for five centuries.



MADONNA OF THE CHAIR
by Raphael
No. 5600.
Height: 5 3/4".
\$3.50
No. 5601.
Height: 8 1/4".
\$5.50
No. 5602.
Height: 11 3/4".
\$10.00



MADONNA OF THE STREET
by Ferruzzi
No. 5603.
Height: 5 3/4".
\$3.50
No. 5604.
Height: 8 1/4".
\$5.50
No. 5605.
Height: 11 3/4".
\$10.00



MADONNA AND CHILD
by Murillo
No. 5606.
Height: 7".
\$4.50



No. 1997. ST. FRANCIS AND THE BIRDS.
Impressively conceived German ceramic figurine of the beloved saint of Assisi, in dark brown habit, surrounded by brightly colored birds. Height: 7 1/2".
\$3.50



No. 4733. MUSICAL CHURCH BANK.
Imported from Italy. Here the child can make music with money, and at the same time save money with music. Just wind, insert a coin in a slot in the roof, and the music plays bare from Gounod's Ave Maria. Hand-carved and hand-painted Tyrolean church, colorful, whimsical, and delightfully decorated. To remove coins, withdraw the little figure and open the door. Equally appealing for home or church-school use. Height: 8 1/4"; width: 5"; depth: 4 3/4".
\$6.50



No. 4767. TYROLEAN CRÈCHE. Hand-carved stable and figures in many colors. Height, 6"; width: 7"; depth: 1 1/4".
\$1.80



No. 4720. QUAINT LITTLE ANGEL IN SLEIGH
drawn by dashing reindeer. A delicately hand carved and painted mantle ornament imported from Nurnberg. Height: 2 1/2"; width: 1 1/2"; depth: 1".
\$3.00



No. 1930. DUTCH CALL BELL. Of Royal Gouda porcelain, decorated in pastel colors with windmill design. Bell has a melodic tinkling sound. Height: 3 1/2"; diameter at rim: 3".
\$1.30



No. 5409. GRACEFUL PLASTIC RED RINGED CANDLEHOLDER.
Imported from Germany. With gold trim encircling a tow-headed little angel with golden wings, holding a song book. Height including candle: 6 1/2"; circle diameter: 3".
75 cents;
\$7.20 per dozen



No. 5579. SANCTUARY DOOR KNOCKER.
Imported from England. An ideal gift for your church or pastor. This knocker is a reproduction of the famous brass knocker on the Sanctuary Door of Durham Cathedral. According to tradition, if any outlaw or fugitive fleeing from civil authority during the Middle Ages reached the Sanctuary door and touched the knocker, he immediately came under the protection of the church. Height: 4 1/2"; width: 3 1/4"; depth: 1". Complete with round brass-headed screws.
\$2.75



No. 1902. MINIATURE BISQUE ANGELS. Imported from Western Germany. Hand-painted in many colors. With hidden wire loop for hanging on wall or Christmas tree. Also each can stand erect on any flat surface. Height: 3 3/4".
In sets of 6, \$2.20; individually, 40 cents



No. 4729. HAND CARVED ANGEL MUSICIANS. Imported from Western Germany. Fetching, fanciful little figures with high gloss finish in many colors. Height: 1 3/4".
In sets of 6, \$4.00; individually, 80 cents



No. 4730. BRIGHT LITTLE ANGELS sitting on clouds. In fetching childlike poses and wearing star diadems with unconscious nonchalance. Most of them carry or wear something symbolic of Christmas, such as a bell, star, song book, or candle. Hand-painted on wood in pastel hues. Height: approximately, 1 3/4".
In sets of 6, \$5.50; individually, \$1.00

SPOONS OF THE 4 EVANGELISTS and CHRIST

Beautiful examples of skilled Dutch metalcraft. Made of a fusion of nickel and silver which looks and cleans like sterling silver. Evangelist spoons' length: 3 1/4"; Christ spoon's length: 5".

No. 5586. MATTHEW
No. 5587. MARK

No. 5588. LUKE
No. 5589. JOHN

\$1.00 each; \$10.00 per dozen

No. 5590. CHRIST

\$1.25; \$12.00 per dozen



Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

WHITEMORE ASSOCIATES, INC.

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No. 2800

Genuine Stained Glass Window Panels

While not imports, these appealing, artistically designed window panels are creations of English and Italian artists and craftsmen in our own studio. The same skills and identical techniques which enter into the making of our large church windows are used in making these small panels of The Good Shepherd and Madonna and Child. Examples of artwork both rare and choice. Each panel provided with metal loops for suspending in window. 6" x 8".

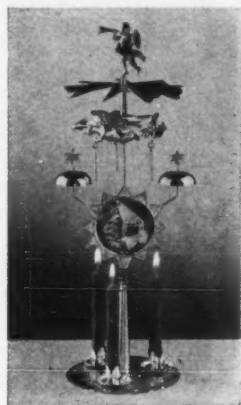
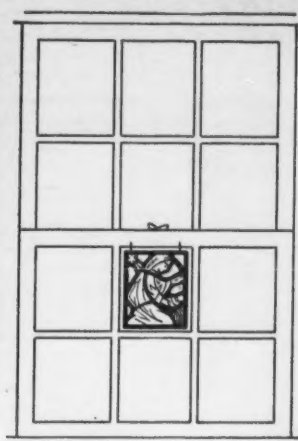
No. 2800. The Good Shepherd

No. 2801. Madonna and Child

Only \$15.00 each



No. 2801



No. 5582. ANGEL CHIMES

Imported from Western Germany. Entrancing polished brass play center. For dinner table or mantel. Heat rising from lighted candles causes angels to fly around and touch the bells with their wands, making sweet heavenly music. Height: 13"; diameter: 4 1/4". With red candles. **Boxed, \$1.95**



No. 4958. SIX SPARKLING LITTLE GIFT TAGS

Imported from Western Germany. Unique tuck-in flap fold with gold string. Frosted sparkling Christmas scenes on face of folder in gay colors. Christmas greetings and illustrations in gold on inner spread with room for personal message and signature. Folded, 2 3/4" x 1 3/4".

25 cents per packet of six tags; \$2.75 per dozen packets

No. 3818
OLIVE WOOD
BIBLE

King James Version. Covers hand carved and polished by native craftsmen in Jerusalem. Gold stamped title on brown leather spine, round corners, red under gold edges, headbands, ribbon marker, self-pronouncing large legible type, colored illustrations, and end leaves carrying sepia illustrations of Bethlehem and Jerusalem. 6 3/4" x 4 1/2" x 1 1/2".

Boxed, \$5.75



IN the end of it began to be first day of the Mag-da-lene



No. 5584. SILENT NIGHT MUSICAL CRÈCHE

Imported from Western Germany. An especially appealing representation of the stable with a nativity set of 13 figurines. All in beautiful detail and painted in brilliant colors. With Swiss musical movement of fine tone. All in one sturdy metal and plastic piece. Height: 4 1/4"; width: 4 3/4"; depth: 4 1/2".

Gift Boxed, \$6.75



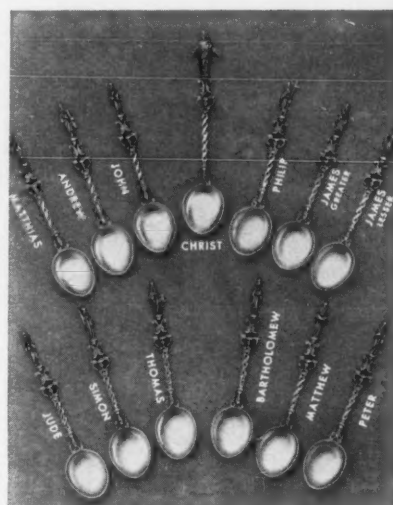
No. 5428. ENCHANTING CHRISTMAS PIECE

Imported from Western Germany. Comprised of two plastic miniature, golden-winged angels with glistening blue Christmas tree in background. Mounted on brilliant red plastic base. Height: 3 1/4"; diameter: 3 1/2".

Gift Boxed, 95 cents

Apostle Spoons from Holland

IN HEAVY STERLING SILVER



These beautiful spoons of heavy sterling are made by Dutch craftsmen. Exquisite detail. Set covers the twelve apostles and the Christ. In many families here and abroad children are given a spoon a year at Christmastime or on birthdays until they have the entire collection to cherish for life.

APOSTLE SPOONS—Length, 4 1/2". \$4.00 each

Please order by number.

No. 5591. Matthew No. 5597. James the Greater
No. 5592. John No. 5598. James the Lesser
No. 5593. Peter No. 5599. Bartholomew
No. 5594. Andrew No. 55991. Matthias
No. 5595. Simon No. 55992. Philip
No. 5596. Thomas No. 55993. Jude

No. 55994. Christ Spoon — Length, 5". \$5.00

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Gifts from the Holy Land, Europe and Asia



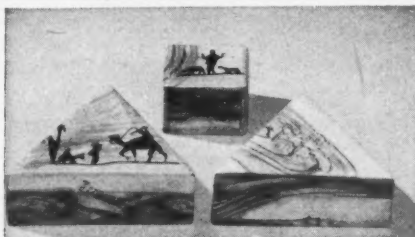
No. 1935. MADONNA AND CHILD. Imported della Robia plaque. White figures against blue background with border of fruit and flowers in veracious colors. Diameter: 8 3/4". **\$9.00**



No. 1936. MADONNA AND CHILD. Imported della Robia plaque. White figures against blue background with border of fruit and flowers in brilliant colors. Diameter: 7 1/4". **\$5.00**



No. 1929. CHILD AND LAMB. German bisque figure lightly tinted in pastel. Height: 4 1/2". **\$3.50**



HOLYLAND TRINKET OR STAMP BOXES hand made by Jerusalem craftsmen from native olive wood. Highly polished with natural grain of wood preserved.

No. 4743. Pyramid Box with Palestine Desert Scene. Width: 3 3/4"; height: 1 3/4". **\$1.00**

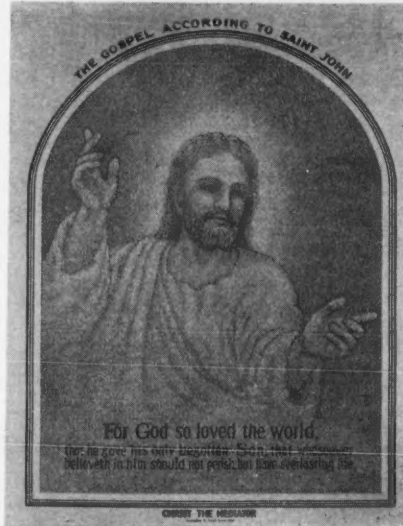
No. 4744. Pyramid Box with hand-carved Crusader's Cross. Width: 3 3/4"; height: 1 3/4". **\$1.00**

No. 4745. Square Box with Palestinian Shepherd scene. 1 3/4" square; 1 3/4" high. **80 cents**

No. 1961. PORCELAIN FLOWER HOLDER Imported from Italy. Bust figure of the madonna in front of organ pipes, behind which are three small receptacles for flowers. In delicate hues, with gold stars. Height: 7 1/2". **\$13.00**



No. 1907. QUARTETTE OF PERFORMING MUSICIANS AND ORGAN. Five separate pieces in colored Japanese ceramic ware, including an organ, organist, violinist, flutist, and vocalist. Height of figures: 5"; height of organ: 7 1/2". **\$5.25**



First Time offered in the United States

PICTURE OF CHRIST

comprised of complete text of The Gospel of St. John.

Hand Lettered by Gwang Hyuk, Re Korean Christian Artist

No. 5628. The inspired work of a South Korean Christian artist who created this portrait of Christ as an expression of his religious faith during endless days of imprisonment. Though unfamiliar with English, every word of the Gospel of St. John as found in the King James Version was meticulously copied by hand in infinitesimal characters, and in an infinite variety of shadings to miraculously portray this beautiful study of Christ. It is hard to believe that a picture of such mystical quality and artistic charm could be produced solely through the use of hand lettering, but here is the proof. Overall size: 21 3/4" x 15 1/2", with print 16 1/2" x 12".

Framed, \$10.00; Unframed, only \$2.00



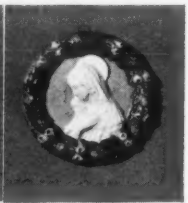
No. 1951. ANGEL AT CRIB CANDLE HOLDER. Brilliant hand-painted bisque figures imported from Germany. Height: 3 3/4". **\$1.50**



No. 1937.



No. 1938.



No. 1939.

IMPORTED DELLA ROBIA PLAQUES in high relief with figures in white against blue background bordered with fruit and flower designs. Diameter: 4 3/4". **\$1.60 each**



No. 4746. PALESTINE PASSENGER CAMEL. Handcarved from native Palestine olive wood. Each camel carries miniature simulated water cask and bell. Highly polished, saddle handpainted in many colors; ornamental and decorative. Height: approximately 6 1/4". **\$2.00**



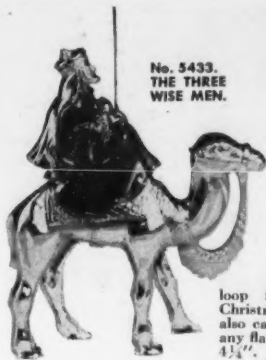
No. 4747. PALESTINE CAMEL CARAVAN. Each camel and the donkey with camel driver individually handcarved from native olive wood by Holy Land craftsmen. Freight caravans of this kind are regularly seen in the desert area throughout the Holy Land. Height of camels: approximately 4 1/4". **\$2.50**

Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

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Mantel and Tree Decorations

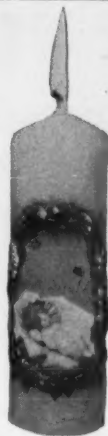


No. 5433.
THE THREE
WISE MEN.

SET OF THREE
Each one in dif-
ferent colored
robes.

Beautifully sil-
vered plastic
plated pieces. Of
intricate detail
and sparkling
bright colors.
Made to last for
years. Each with
loop for hanging on
Christmas trees. Each
also can stand erect on
any flat surface. Height:
4 1/4".

Box of 3, 89 cents



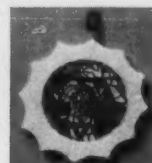
No. 6400. NATIVITY CANDLE.

Imported from Western Germany.
When lighted the flame glows
through the hallowed out center
section of translucent wax and
lights up the blue star-studded can-
opy under which lies a diminutive
Christ Child. Scene outlined in
green shrubbery and red flowers.
Height: 5"; diameter: 1 1/2". \$1.50



No. 5417. SIX GAY LITTLE ANGELS. Imported from Western Germany. Plastic molded angels robed in pure white with gold wings and red shoes. With strong thread to hang on Christmas trees. Each singing praises or carrying an object symbolic of the Christmas season. Height: approximately 2 3/4".

In sets of 6, \$1.50. Individually, 40 cents each



No. 5421. GLITTERING SNOW FOAM TREE ORNAMENTS with wired chenille hangers. Four different stained glass window designs. Height: 3 1/2"; width: 3 1/2"; thickness: 1/2".

Box of Six Assorted Ornaments, 80 cents



No. 5441. THREE BELL YULE LOG DOOR DECORATION.

Very festive and gay. Miniature birch log with pine cone, red plastic bells, holly, and red silk ribbon. Peace on Earth inscribed on center bell. Bells tinkle when door is opened or closed. Dampen attached suction cup and the decoration will adhere to the door. Length: 6"; height: 6"; 3 1/2"; depth: 2 1/2".

\$1.00



No. 5423. TINY CANDLEHOLDER

Imported from Western Germany. Silhouetted Angel and Deer in glit-
tening snow-covered shelter. Mold-
ed of unbreakable plastic in bright
red, green, gold, and white colors.
Height: 2 3/4"; width: 3 3/4";
depth: 3/4".

45 cents; \$4.50 per dozen



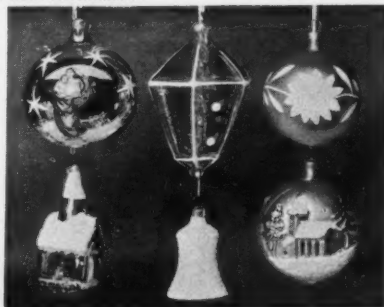
No. 6401. SIX AMUSING WAX ANGELS from Western Germany. Quaint and colorful. Each with a musical instrument. All hand-painted in pastel hues. Height: 2".

Set of 6, \$2.25; individually, 40 cents each

No. 5454. SIX IMPORTED CHRISTMAS TREE ORNAMENTS

that sparkle and glisten. Assorted designs, each with loop for string to hang on trees, include:
Silver ball with Raphael's Madonna in colors. Diameter: 2 1/2".
Model of Lighted Church with simulated stained glass windows and frosted roof. Height: 3 1/4".
Miniature Lantern with transparent plastic panels in many hues. Diameter: 3 1/4".
Elliptical sphere with quaint church and tree design in colors. Diameter: 2 3/4".
Gold ball with frosted white flower pattern. Diameter: 2 1/4".
Frosted bell with swinging red clapper. Height: 2".

Boxed set of 6 designs, \$1.60



No. 5424. EIGHT UN-
BREAKABLE PLASTIC TREE
OR MANTEL DECORATIONS

in sparkling silver with
gold, blue and red trim. On
each is a loop for string
insertion. Each can also
stand alone on any flat
surface. Will last for years.
Height of tallest piece: 4";
length: 3"; depth: 1 1/2".

Box of 8 pieces, \$1.50



No. 5572. CANDLESTICK SALT 'N' PEPPER SHAKERS. Graceful metal base with gold plated finish into which sets a hollow polyethylene white candle with simulated drippings in the form of a removable white plastic cap. Fill the hollow candles with salt and pepper, cap, and shake. For additional value, an extra set of red and green candle dripping caps are included for Christmas use. Height: 3 1/2"; width including handle: 3 3/4"; depth: 2 1/2".

In gift box, set of 2, \$1.25



TWO DAZZLING CHRISTMAS TREE ORNAMENTS constructed of un-
breakable plastic gayly colored
and with loop for string insertion.
Each can also stand erect on
mantel or table.

No. 5442. Angel with silver
robe and gold halo. Height: 4 1/2".

No. 5443. Choir Boy with red
robe and silver surplice and blue
collar. Height: 3 1/4".

20 cents each; \$2.00 per dozen
assorted or of one kind



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Religious Calendars and Greeting Cards

No. 6602. SCRIPTURE TEXT CALENDAR 1957



Twelve famous pictures with Daily Scripture Texts. Inspiration, guidance and hope for every day in the year. 16" x 9 1/2".

Single copy, 40 cents

SPECIAL GIFT PRICES

3 for \$1.10
12 for \$4.00
25 for \$7.50
50 for \$13.75

SPECIAL QUANTITY PRICES

100 @ 25 cents each \$25.00
200 @ 24 cents each 48.00
300 @ 23 cents each 69.00
500 @ 21 cents each 105.00

NOTE: We will print Greetings, Hours of Service, and Church Name on the front cover for only 1 1/2 cents each per calendar, minimum imprint charge \$3.00. For your imprint on each month of the calendar, printed between the picture and the pad, the charge is 3 cents per calendar, minimum imprint charge is \$4.00. Minimum imprint quantity is 100 calendars.



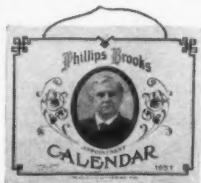
No. 6601. HUMMEL CALENDAR 1957. Twelve photographs of Berta Hummel's endearing figurines famous the world over. In full color. With wall cord. 12" x 8 1/2". \$1.25



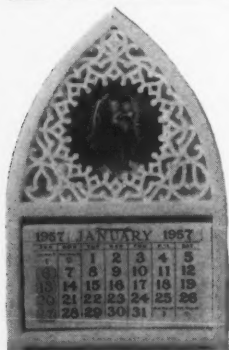
No. 6603. THE LITURGICAL DESK CALENDAR 1957. Episcopal Edition in full liturgical colors. Handy book form provides weekly pages with space for daily appointments. Feast and Holy days noted. 10" x 6 1/2". \$2.00



No. 6609. TRIUMPHANT LIFE CALENDAR 1957. Features Sallman's Head of Christ; Monthly Theme Mottoes; Weekly Scripture Verses, etc. 10 1/2" x 6 3/4". Single copy, 20 cents; 5 for \$1.00; 10 for \$1.90; 25 for \$4.50; 50 for \$8.75; 100 for \$17.00



No. 6600. PHILLIPS BROOKS CALENDAR 1957. Monthly calendar pages charted for daily appointments, with Feast and Holy days noted. 9 1/4" x 11". \$1.00



No. 6606. MOTHER OF PEARL PLASTIC CALENDAR

Delicate filigreed frame with Sallman's Head of Christ in many colors. (Regular calendar pad. Holy days not shown.) Easel on back. 5" x 3 1/4".

Boxed, 40 cents; \$4.50 per dozen



No. 4910. CHRISTMAS CRÈCHE PARTY NAPKINS with appropriate Scripture text. White paper linen with silhouetted Nativity scene and decorations in many colors. "Ye shall find the Babe . . . lying in a manger." Luke 2:12. 12" square with scalloped edges. Fully wrapped in cellophane. 50 to a package. 50 cents

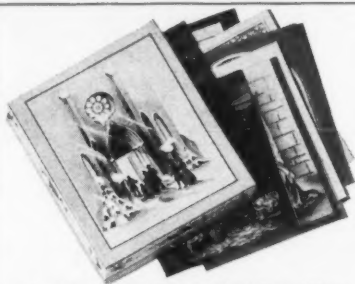


No. 5856 CLASSIC SPLENDOR CHRISTMAS CARDS

with Bible Verses. An assortment of 18 Krome-kote Christmas folders bearing sparkling designs in many brilliant colors on the front cover. Right inner page carries special Christmas greeting. Left inner page carries Bible verse at lower left. Plenty of room on left inner page and back cover for personal message and signature. With envelopes. 7 1/4" x 3 1/2". Boxed, \$1.25



No. 6816. GOLDEN BEAUTY STATIONERY with Scripture Text. Design features a perfect full-blown red rose and bud climbing a golden trellis, while at the top of the sheet appears the Scripture text, "Every word of God is pure; he is a shield unto them that put their trust in him." Proverbs 30:5. 24 sheets 5 1/2" x 7 3/8" with envelopes. Boxed, \$1.00



No. 5835. CHRISTMAS SCRIPTURE TEXT GREETING CARDS. An amazing assortment for the money. 21 different French fold Greeting Folders, each with embossed Biblical scenes in gay colors with gold trim. With Scripture Text and Greeting. Matching envelopes. 5 3/8" x 4 3/4". Boxed, 75 cents



No. 6855. GOOD SHEPHERD STATIONERY KIT. Divided blue and gold kit carries 24 sheets with Good Shepherd motif in mystic blue. 24 matching envelopes, 3 greeting cards, blotter, Motto-Text, and thin style pencil with eraser. Compact. 9" x 6 1/4". 75 cents



No. 6805. NOTES OF FRIENDSHIP STATIONERY. 12 French fold embossed folders with designs printed in four colors and with special poems, bits of philosophy, and sentiment on the theme of friendship on the front page. Three remaining pages are blank for notes. With matching envelopes. 5" x 4". Boxed, 65 cents



No. 5800. OUR OWN SPECIAL CHRISTMAS CARD ASSORTMENT

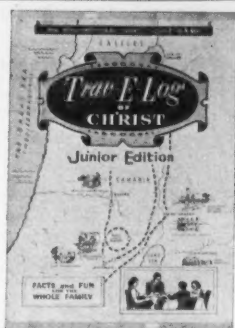
A cellophane packet of 24 different Christmas greeting cards and folders. Distinctive designs printed in many colors. With Scripture texts and space for personal messages. A wonderful collection in several sizes and styles. Some are self mailers. Others with matched envelopes. Only 50 cents

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ASHBURTON PLACE, BOSTON 8, MASS. Tel. Capitol 7-2150

Bible Games and Puzzles



No. 5213. JUNIOR TRAV-E-LOG OF CHRIST. Beautifully colored playing board, portraying vividly the events in Christ's life; Gospel quiz slips; pawns; and directions. 16½" x 11½".
Gift packaged, 50 cents



No. 5214. LEMON'S BIBLE GAME. Twelve entertaining games in one. An easy way to learn facts about the Bible everyone should know. On 3½" x 2½" cards.
Boxed, \$1.00



No. 5219. FUN WITH LOTTO. A Bible game which can be played by as many as 16 people at once, plus a "caller" who will call off the names of various Bible characters while the players place symbols on corresponding cards. 8" x 4½" in size. The player who first fills his card is the winner.
Boxed, \$1.00



No. 5221

No. 5222

No. 5220

PELLET BIBLE PUZZLES

Three new designs created especially for our constituency. Captivates interest of young and old alike. The trick is to get the pellets into all the holes in the acetate covered cylinders. Cylinders are 2" in diameter. On the back of each cylinder a Bible verse or short story appears.

No. 5221 Animals of the Bible. Psalm 50:10 and Psalm 104:24, 27.

No. 5222 The Exodus. Short story of The Exodus.

No. 5220 Trees of the Bible. Psalm 1:3.

15 cents each; \$1.50 per dozen



No. 5215. WHO AM I? Clever, instructive quizzes on Old and New Testament characters. On 2¾" x 3¾" cards. Play as a quiz with one or two leaders. One giving right answer keeps card till end of game. Holder of most cards, the winner. **Boxed, 60 cents**

No. 5216. BIBLE ZOO GAME. Verse riddles about Bible animals on 2¾" x 3¾" cards, with directions for playing four different types of quiz games built around these cards. **Boxed, 60 cents**

No. 5217. BIBLE AUTHORS. Acquaints players with 14 famous Bible authors and quotations from their writings on 2¾" x 3¾" cards. **Boxed, 60 cents**



GOING TO JERUSALEM

No. 5218

An exciting Bible game based on the New Testament. A variation of the well-known parchesi game, only here moves are based on numbers drawn from packs of New Testament and Gospel cards which carry Bible verses to promote familiarity through repeated play. A folding board 20 inches square, carries a map of the Holy Land with important towns and geographical settings depicted in many colors, and overall are tracks on which moves are made to reach Jerusalem, the objective of the game. The playing pieces are Apostles and colored rings. For two, three, four or more players. Packed in a box 20½" x 10½" x 1½".
Boxed, \$4.00



No. 5240. BIBLE DOMINOS. Seven Biblical designs (28 pieces, 1½" x 3½") printed in bright colors. Mounted on heavy durable board with smooth finish backs. Numerals on each design permit playing all regular Domino games. **Boxed, \$1.00**



No. 5225



No. 5224

DELUXE BIBLE PICTURE PUZZLES

Each puzzle measures 10½" x 13½" and is inlaid and backed on sturdy cardboard. Beautiful colors. Cellophane wrapped.

No. 5225. Jesus Blessing Little Children

No. 5224. Christmas

Cellophane wrapped, 50 cents each



No. 5228.



No. 5229.



No. 5230



No. 5231

SACRED ART PICTURE PUZZLES. Each puzzle measures 8" x 10". Pictures are mounted on sturdy cardboard and die cut into distinctive religious designs. Beautiful colors.

No. 5228 Nativity

No. 5229 Boy Jesus At Home in Nazareth

No. 5230 Jesus Blessing Little Children

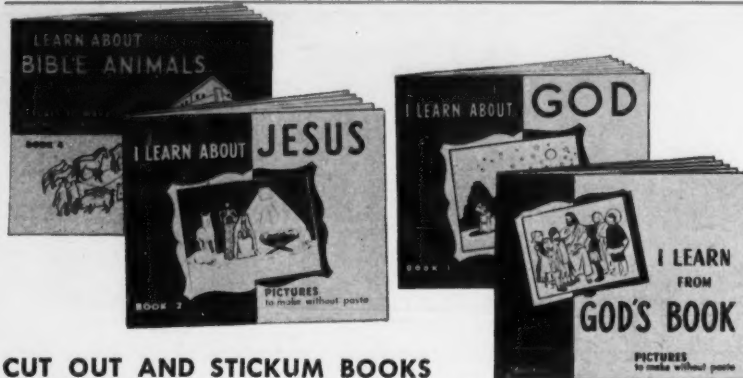
No. 5231 The Good Shepherd
20 cents each; \$2.00 per dozen

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Projects and Gifts for Children



CUT OUT AND STICKUM BOOKS

Each book provides pages of outline pictures with gummed pages of full-color pictures to be cut out, moistened, and struck in proper place on the outline pictures. Remaining background of picture is then to be colored. Fascinating handwork for pre-school children. 10" x 8"

No. 6231. I LEARN ABOUT BIBLE ANIMALS
No. 6234. I LEARN ABOUT JESUS

No. 6232. I LEARN ABOUT GOD
No. 6233. I LEARN FROM GOD'S BOOK.

35c each



No. 6263. CHRISTMAS STORY MAGIC SLATE. Creative fun for children of all ages. Here children illustrate the famous Christmas story told in these pages through the use of magic slate and stylus, an integral part of the book. 9" x 6 1/2". 30 cents; \$3.00 per dozen

No. 6264. COME SEE WHERE JESUS LIVED. A magic slate activity. Through tracings on magic slate children illustrate animals, tools, and customs of Jesus' times. 9" x 6 1/2". 30 cents; \$3.00 per dozen

No. 6223. WHEN JESUS CAME. A Bible story cut and stick book with basic outline pictures and two dot to dot pictures. For children 7 to 11. 7 3/8" x 10 3/8". 36 cents; \$3.60 per dozen



No. 6224. JESUS OUR BEST FRIEND. Another Bible story cut and stick book with basic outline pictures and two dot to dot pictures. For children 7 to 11. 7 3/8" x 10 3/8". 36 cents; \$3.60 per dozen

No. 6225. THANK YOU GOD FOR MY HOME. A book of simple outline pictures with large figures and bold lines for children to trace and color. Pages interleaved with tissue. Helps children 5 to 9 to appreciate the love and security he finds at home. 8 1/4" x 11 3/4". 36 cents; \$3.60 per doz.

No. 6226. THANK YOU GOD FOR FOOD. Another fascinating outline picture book with large drawings of bread, vegetables, chicken, cow, and fruit. Pages interleaved with tissue. For children 5 to 9. 8 1/2" x 10 3/8". 36 cents; \$3.60 per dozen



No. 6227. THE STORY OF JESUS. A magic color book for children 4 to 8. Illustrated stories with magic pictures. Just rub a soft lead pencil or chalk lightly over the slick pages, and presto the pictures appear. 9 3/8" x 6 3/4". 36 cents; \$3.60 per doz.

No. 6228. BIBLE STORIES ABOUT JESUS. A magic color book for children 4 to 8. Watching Bible stories illustrated from invisible pictures fascinates the little artists. 9 3/8" x 6 3/4". 36 cents; \$3.60 per dozen

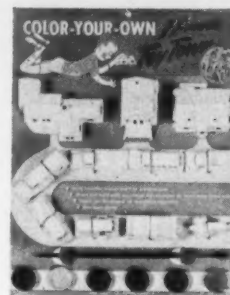
No. 6269. HOLY NIGHT PANEL POSTER. Panel (12" x 36") consists of four Nativity scenes in outline, on which cut outs are colored and mounted. 70 cents



No. 6256. PAPER CRAFT SCENES ON THE LIFE OF CHRIST. A big 64 page book packed with 16 handwork scenes for children to make. Most are three dimensional. 11" x 8 3/4". \$1.25

No. 6237. FAVORITE BIBLE STORY TIME CUT-OUTS. Eight well loved Bible stories and six big sheets of accompanying Bible art to cut out and assemble into stand up story scenes. 10" x 1 1/2". \$1.25

No. 6230. BIBLE CELL-O-CRAFT. A new craft idea for making beautiful picture plaques. Packet contains 6 sheets of 5 x 8 inch acetate and 9 patterns. The designs are to be traced on acetate and then colored. Add a background of aluminum foil and backing of cardboard and the plaque is ready for hanging. 75 cents



No. 6212. PLASTIC TOY TOWN. Set of 11 beautiful models, including a church, to be painted with non-toxic paints. Colors can be washed off and buildings repainted. 50 cents; \$5.50 per dozen

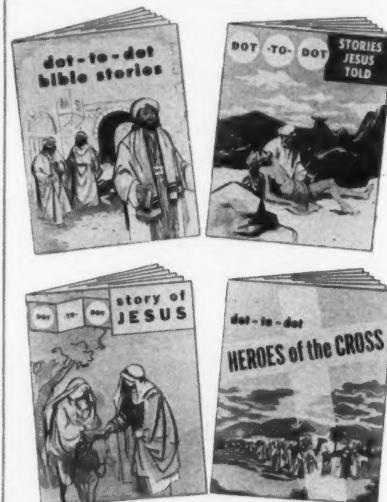


No. 6210. LITTLE HOUSE PAINTER SET. Real plastic church, home, and building to paint with safe, water-mixed colors. Can be washed off when desired and painted anew.

Boxed, 30 cents; \$3.00 per dozen



No. 6211. SCRIPTURE TEXT SEWING CARDS. Ten mottoes 6 1/2" x 7 3/8" with holes punched for sewing religious texts. Needle and colored yarn included. Boxed, 40 cents; \$4.00 per doz.



GIANT DOT TO DOT COLORING BOOKS

Big 24 page coloring books which are giants in fun and in Bible teaching. On each 11 x 14 inch page is a dot to dot puzzle to complete and color, a short, short story, and a Scripture reference.

No. 6251. Bible Stories (for 5 and 6 year olds) (primarily Old Testament stories)

No. 6252. Story of Jesus (for 5 and 6 year olds)

No. 6253. Stories Jesus Told (for 7 to 9 year olds)
No. 6254. Heroes of the Cross (for 7 to 9 year olds) 35 cents; \$3.00 per dozen

Please add 10 cents as share of postage on orders less than \$2.00.

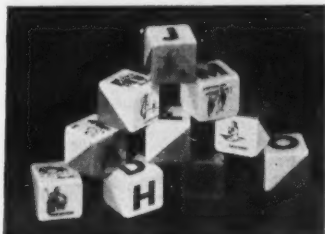
On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

WHITEMORE ASSOCIATES, INC.

16 ASHBURTON PLACE, BOSTON 8, MASS. Tel. Capitol 7-2150



No. 4525. TEN COMMANDMENTS PENCIL SET. Pencils with different colored leads in transparent plastic packet with Bible Coloring Book. Book is filled with illustrations for children to color. When the illustration is finished, take a wet sponge or cloth and wipe it lightly. The children will be surprised to see how much it looks like a beautiful watercolor. Each pencil has printed on it one of the Ten Commandments. **\$1.00; \$10.00 per dozen**



No. 5418. BIBLE ALPHABET BLOCKS. A set of 13½" two-tone plastic blocks with rounded corners, containing the complete alphabet and fourteen Bible illustrations. The paint is non-toxic and will not rub off. The blocks rattle softly when played with by the child. Packed in plastic bag. **\$1.50**



No. 6216. CHRISTMAS POP UP CARDS TO MAKE. A packet of ten duplicate cards which children 5 to 10 will enjoy cutting out, coloring and folding, and which parents, relatives, and friends will enjoy receiving. Cards fold to fit a 4½" x 3½" envelope. With ten mailing envelopes. **45 cents a packet; \$4.20 per dozen packets**



No. 6217. CHRISTMAS SILHOUETTES
A packet of 4 different beautiful window silhouettes for children 7 to 12 to make, each depicting a traditional Nativity scene. Black silhouette with midnight blue background. **11½" x 8¾"**
60 cents a packet; \$6.00 per dozen packets



No. 6213. 4 BIBLE STORIES FOR LITTLE FOLKS TO PAINT. The Christmas Story, The Life of Jesus, The Story of Easter, Jesus the Children's Friend. These are accordion-fold paint books with covers in many colors and with pages of line drawings, dry paint reservoirs, and guide for coloring. Children work a moist brush over the dry paint patches then paint the illustration as directed. **6¾" x 6½"** folded.
Boxed, 65 cents; \$6.50 per dozen



BIBLE STORY BOARDS by David Thompson
An interesting way to illustrate and dramatize Bible stories. From these 16-page outline booklets the child cuts out and makes a unique two-color story board with slots to hold colored cut-out figures representing familiar Bible characters. **8½" x 11"**
No. 6291. Birth and Boyhood of Jesus
No. 6292. Parables of Jesus
25 cents each



No. 6220. MANGER SCENE KIT
A kit of rubber molds, molding plaster, brush, and water color paints. A wonderful handbook project for any individual or a group of children. The figures are cast, then hand painted. Tallest figure, 4½ inches, others in proportion. **\$3.00**



No. 6280. PEG PIX
"Draw" with colored rubber bands. It's lots of fun to make pictures this way. Set includes 6½" square pegged board, a quantity of rubber bands in different colors, and a sheet of diagrams of things children can easily "draw" by stretching the bands over the pegs as directed. **75 cents; \$6.50 per dozen**

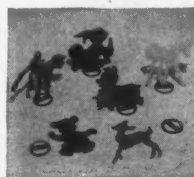


No. 6255. BIBLE BOX TALKS by David Thompson
Simple complete patterns and directions for making a chariot, a fortress, and 18 other Biblical objects from boxes and other materials found around the home. Provides story and scripture reference concerning each object to be made. **8½" x 11"**
95 cents



MAGIC BIBLE PAINTING
Three 12 x 9 inch pictures featuring line drawings with harmless water-color dots. To produce full-color paintings, the child simply wets the brush which comes with the picture and starts painting with a scrubbing motion. For children 4 to 7.

No. 6241. Church Scene
No. 6242. The Good Shepherd
No. 6243. Table Grace
Cellophane wrapped, **35 cents each**



No. 6235. TRACE-IT TOY SET
Plastic stencils in six assorted colors of 6 animals and 6 stands, — colt, calf, pig, fawn, bear cub, and bunny. Used as stencils children can trace them on paper, then color and cut them out. They also make novel table or wall decorations. Durable and washable. Packed in 5" square cellophane bag. **60 cents; \$6.00 per dozen**



No. 4911. ADVENT CHRISTMAS CALENDAR FOR CHILDREN. Imported from Western Germany. Illustrated in many colors and sprinkled with glittery star dust. A daily reminder that Christmas is near. This calendar shows a series of numbered shielded windows, doors, and doorways. Each day in December from the 1st of December to Christmas Eve — the child peers behind the shield marked for each successive day and catches glimpses of symbols and happenings associated with the Christmas season. On Christmas Eve the most beautiful door of all is opened. **11¾" x 8¼"**
30 cents; \$3.00 per dozen



No. 6229. BIBLE PLAST-O-CRAFT
Captivating three-dimensional artwork for boys and girls over eight. Each packet contains die-cut cardboard pieces in graduated sizes, modeling plaster, and instructions. Just glue the parts together and you have a church, a Roman soldier, a cross, and an ancient sailing ship in 3-D. Painted they can be used as decorations on plaques, book-ends, lamps, and similar items. **10¾" x 11¾"**
\$1.00



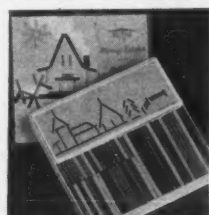
No. 6221. GLITTER CRAFT
Fascinating handcraft for boys and girls 6 and up. A packet of 8 outline Bible pictures and mottoes on stiff cardboard 7¼" x 9¼", and 4 bags of sparkling glitter in red, blue, green, and gold. All you have to do is to apply glue within the outline pictures and sprinkle on the glitter.
85 cents
No. 6218. Extra Glitter. All four colors. **45 cents**



No. 6222. BIBLE ART METAL CRAFT
4 double-size sheets of aluminum foil 5 x 8 inches, and 8 outline pictures. Place pattern on foil and trace to make a raised picture which can be painted, mounted on book ends, scrapbooks, greeting cards, or used as wall pictures. **75 cents**



PAINT AND BRUSH ACTIVITY PICTURES. Molded gold surfaced plaques with accompanying paint and brush set. The lustrous colors are especially made to give a beautiful sheen to the gold surface. The plaques can be painted again and again because the paint washes off with a damp cloth. Packed in cellophane wrapper, **10½" x 8½"**
No. 6244. The Good Shepherd
No. 6245. The Lighthouse
35 cents each



No. 6219. MANY TRICKS WITH COLORED STICKS.
Imported from Western Germany. A collection of highly polished sticks in gay colors and of various sizes, ranging from an inch to three inches in length. Hygienic finish. Lay them flat on a table and make animals, houses, trees, and anything that pops into the child's mind. A leaflet with many models is enclosed. **Boxed, \$1.00**

Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

WHITEMORE ASSOCIATES, INC.

16 ASHBURTON PLACE, BOSTON 8, MASS. Tel. Capitol 7-2150

Creches FOR OUTDOOR USE

TO MEET the growing demand of Protestant Churches for large Nativity Scenes for church porticoes, courtyards, outdoor niches, and church greens, we have searched for the finest available. Those introduced here represent the epitome of beauty, reverence, and skilled craftsmanship. The crib figures are molded from highest grade reinforced plaster, decorated in bright traditional colors, and antiqued by hand. For protection against winter storms, each piece has been coated with heavy spar varnish. Stable ★ of simple lines and solid construction is water-proofed wood. Made in sections, easy to assemble, take apart, and store away for use following years.

Any of the figures in these Outdoor Nativity Sets can be purchased separately. Please write for price schedule.

★ Scenic background in stable illustrated above is not provided with outdoor sets. It is available only when Sets No. 1919 and 1920 are displayed indoors. For indoor use of Sets Nos. 1919 and 1920, a stable less rugged in character is furnished with the scenic background as priced below.

Set No.	1919	1920	1921	1922
Tallest Figure	16"	21"	25"	32"
Number of Pieces	20	20	25	20
Cost of Figures only	\$80.00	\$150.00	\$230.00	\$520.00
Size of Stable	High 4' Wide 5'9" Deep 3'	High 4'3" Wide 5'1" Deep 3'	High 5'6" Wide 8'6" Deep 3'6"	High 6' Wide 11' Deep 4'
Cost of Stable only	\$160.00	\$180.00	\$400.00	\$600.00
Cost of Set Complete	\$235.00	\$320.00	\$615.00	\$1,100.00



CRECHE FOR INDOOR USE

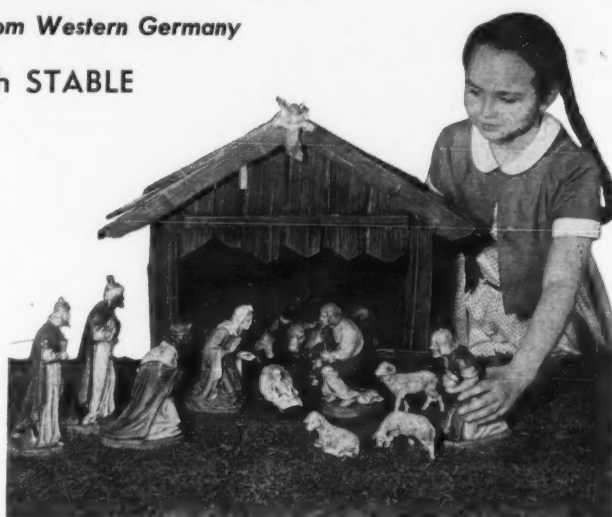
A Special Import from Western Germany

13 FIGURES with STABLE

No. 4909

Impressive manger scene conceived in the true spirit of Christmas lends reality to the Nativity stories. Once adopted, it will be used year after year in joyous anticipation and adoration. Scene includes Mary and Joseph adoring the Babe, the Shepherds, the Three Kings, the lowly animals, overhanging angel, and realistic rustic stable. The figures are beautifully proportioned and hand-painted in a variety of rich colors. Stable measurements: height: 23"; width: 21 1/4"; depth: 14 1/2". Height of tallest figure: 10 1/2"; other figures to scale.

COMPLETE SET \$33.50



INDOOR CRECHE for Home or Church School

13 Figures with Stable from Western Germany

No. 4908

Imported cribset portrays the Nativity stories with reverence and rare charm. The 13 figures are exquisitely hand-painted and reinforced for sturdiness and durability. Stable with wooden beams and simulated thatched roof provides admirable background for this manger scene. Stable measurements: height: 9 1/2"; width: 12"; depth: 4 3/4". Height of tallest figure: 4 1/8"; other figures to scale.

COMPLETE SET \$6.25



Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

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Illuminated Specialties FOR HOME AND CHURCH



No. 6716. ILLUMINATED CATHEDRAL NATIVITY WINDOW. Molded in one piece of translucent vinylite. Its intrinsic charm lies in restraint in design and in soft color effect when illuminated. Lighted with candelabra base lamp. Height: 15½" width, 11¾"; depth: 2¾". Complete with lamp, cord and plug.

\$1.90



No. 6713. ILLUMINATED FULL COLOR NATIVITY SCENE IN VINYLITE.

A spectacularly beautiful nativity scene in three-dimensional effect. In brilliant traditional colors of the Orient. Molded of translucent plastic for indoor and outdoor use. The Adoration of the Shepherds and Presentation of the Wise Men's Gifts are dramatically revealed when bulbs in back of the scene are lighted. Height: 24"; width: 30"; depth: 3½". Complete with base lamp and 4' lead cord with add-on connector.

\$12.50



No. 6717. ILLUMINATED FIVE POINT OUTDOOR STAR. Unique fluted panels with brilliant red border. 21" in diameter. Made of vinylite plastic which is weatherproof. Complete with 6' lead cord with add-on connector and bulb.

\$5.50



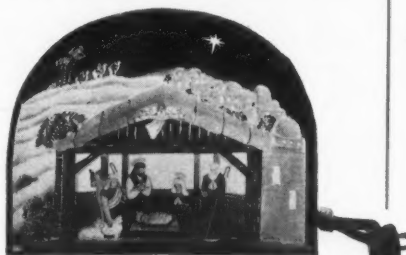
No. 5450. DIMINUTIVE NATIVITY SCENE beneath illuminated canopy. Hand painted plastic in brilliant colors. Beautiful detail. Snaps on any Christmas tree socket and lights up. Height: 3½"; width: 2¼"; depth: 3". Complete with cord, plug, and bulb.

\$1.25



No. 5585. METAL CRIB SET. Electrically lighted stable made of steel lithographed in many bright colors inside and out. 14 exquisitely designed figures in minute detail and in proportionate sizes are made of sturdy, durable plastic. Stable height: 6¾"; width: 10¾"; depth: 5". Height of tallest figure: 3¼"; others in proportion. Complete with Christmas Story Booklet, 3' cord, plug, and bulb.

\$3.15



No. 6718. ILLUMINATED NATIVITY SCENE PLAQUE. Molded in vinylite plastic in brilliant colors. Strikingly dramatic when bulb is lighted. Height: 9½"; width: 12"; depth: 4½". Complete with cord, plug and bulb.

\$2.50



No. 55995. ALL METAL TREE TOP STAR. White translucent plastic with red trim. Light radiates from outer red edges and from red plastic bead in center. Height: 6¾"; diameter: 6"; depth: 2¾". Complete with cord, plug, and bulb.

\$1.70



No. 5432. ILLUMINATED PLASTIC CHURCH. Beautifully conceived village church with red roof and white walls. When lighted windows look like stained glass. Molded in one piece with bell swung in belfry on wire. Height: 9½"; width: 4"; depth: 6½". Complete with 3' lead cord, add-on plug, and bulb.

\$2.75



No. 5420. ILLUMINATED CHRISTMAS TREE TOP ANGEL designed to throw out heavenly reflected light. Plastic angel floating through blue clouds is mounted on hollow pedestal behind which is an unbreakable plastic, mirrored, faceted reflector. An electric bulb and a spinner concealed behind the clouds causes a cascade of sparkling points of colored light to flow from the reflector. Height: 11½"; diameter, 8½"; depth, 5½".

\$2.25

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Billboard Size Backgrounds, Displays and Candles



THE NATIVITY SCENE. Christ in the manger with Mary and Joseph nearby.

No. 6719. Large size: 19½' x 7' high. \$9.75

No. 6720. Smaller size: 9¾' x 3½' high. \$5.95



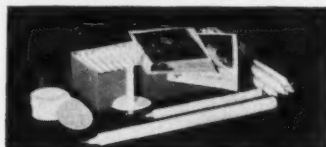
TOWN OF BETHLEHEM SCENE. Rich in dramatic effect. Shepherds gaze excitedly at the Star over sleeping Bethlehem.

No. 6721. Large size: 19½' x 7' high. \$9.75



CHRISTMAS CANDY BOXES. Folded in one piece. Easy to assemble. Brilliant colors on white heavy stock. Sturdy handles.

No. 4914. Jolly Santa. ¼ lb. No. 4915. Wise Men. ¼ lb.
No. 4916. Holly. ½ lb.
No. 4917. Flight into Egypt. ½ lb.
40 cents per dozen; \$2.45 per 100



CANDLELIGHT SERVICE SETS. Made of white stearic acid. Each set provides candles 4½" long for use by congregation; candles 13½" long for ushers; candle 18" long for pastor; all complete with drip protectors.

Set	4½"	13½"	18"	Price
No. 6411	100	6	1	\$3.25
No. 6412	125	6	1	3.95
No. 6413	200	6	1	5.80
No. 6414	250	6	1	6.50

No. 6410 Box of 100 4½" Candles for use by congregation. With paper bobèche. \$2.50



EMBOSSED CHRISTMAS SEALS.

Ink finished on gold and silver aluminum with gilded backs.
No. 4905. Adoration of the Shepherds. Gold and buff. 3½" x 2½".
6 cents each; 60 cents per dozen

No. 4906 Twin Angels. Blue and silver. 1½" high.

15 cents per dozen; \$1.20 per 100



No. 4912. CHRISTMAS RELIGIOUS SEALS. 6 each of 6 different Christmas designs in brilliant colors. In booklet form with each seal easy to flick out. For gift wraps, scrap books, or place cards. Each seal, 1½" high.

Booklet, 15 cents each; \$1.35 per dozen

SAFETY CANDLES

No flame. No dripping. Made of cardboard and metal with plastic flame shaped bulb.

No. 6408. 8" candle with no-leak battery.

\$1.50 each; \$15.00 per dozen

No. 6402. 12" candle with no-leak battery.

\$1.80 each; \$18.00 per dozen



These inspiring billboard size scenes will add spiritual emphasis to any Christmas program by transforming a wall or stage into a magnificent full-color setting. They are also ideal for outdoor display.

Beautifully lithographed in striking full color on heavy paper. With metal grommets for hanging on stage or wall.

By hanging properly and storing carefully, these scenes may be used over and over again. Complete directions for hanging are included.



No. 1904. FLIGHT INTO EGYPT. A classic bisque representation of Mary and Joseph fleeing into Egypt with the Child. A beautiful import from Western Germany which belies its low cost. It looks as if it should be in a much higher price bracket. The figures are molded in fine detail and painted in exquisite colors. Height: 3½".

Boxed, Only \$1.50



No. 4943 CHRISTMAS MANGER SET

Beautiful cut-out scenes and life-like figures in brilliant colors backed on sturdy fiberboard varnished to a lustrous finish. Easy to set up. Individual scenes and figures fit firmly into slotted tabs of durable one-piece platform. 27" x 7½". Height of stable with star on top: 12½". Tallest figure 6½"; others in proportion.

\$1.15



No. 3660 STANDARD CHRISTMAS PROGRAM BOOK

Graded recitations, readings, exercises, playlets, candlelighting service and songs. 40 cents

No. 585675. CHRISTMAS CANDLELIGHT SERVICE by The Rev. David Thompson. Based around theme: The Light Promised; The Light Given; and The Light Shared. Printed on attractive 4-page bulletin, the first page of which is illustrated in 6 colors. Uses familiar carols and the Nativity stories from the Bible. Folded 6" x 9". Delivered flat so that name of church can be printed or mimeographed on face of bulletin. \$2.50 per 100 \$22.50 per 1000



SANTA CLAUS OUTFIT

Bright red flannel coat, trousers, and hat trimmed with white. Complete with mask with good grade white whiskers, and with black oilcloth boots. Available in two sizes as follows:

No. 1092. Large (42-44)
No. 1093. Medium (38-40)

Boxed, \$9.50 each size

No. 6711 DE LUXE CAROLERS

Three brightly colored Dickens' carolers against a backdrop of an old-fashioned English lantern. Fully weather-proofed and fully illuminated. 50" high. Complete with lamp, cord and plug.

\$13.50



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13

May 1950

A Christmas Gift to the Church

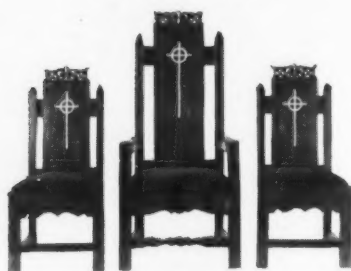
FONTS



Beautiful baptismal font, sturdy matched grain oak, with hand carving and ornamentation; stainless steel bowl. Height: 42"; width: 15". **\$245.00**

Eight-sided colonial font, with classical fluting, of grainless white wood; mahogany or walnut trim; gold leaf crosses; stainless steel bowl. Height: 41"; width: 14". **\$185.00**

PULPIT CHAIRS



No. 2414

Close grain oak pulpit chairs in carved gothic design. Beautifully hand-carved panels and crests. Size of largest chair: 56" high, 20" floor to seat, 25 3/4" wide. Smaller chairs: 43" high, 20" floor to seat, 20" wide. **\$295.00.** Same set without carving on top of chairs, **\$260.00.**

COMMUNION TABLES



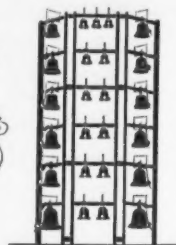
No. 2427

A communion table designed in fine comb oak with hand-fluted legs. The hand-carved letters are finished in gold leaf. Size: 30" high; 30" wide; 5' long. In light oak as shown or stained to match your present furnishings. **\$245.00**

CAST BELLS and CARILLONS FROM HOLLAND

Finest of church bells and carillons in all sizes and types.

Cast by the famous Royal Van Bergen Bell Foundries in Holland. Completely equipped and ready for installation. Expert old-world craftsmanship insures superb tone regardless of time or weather. Please write for free information on sizes and prices.



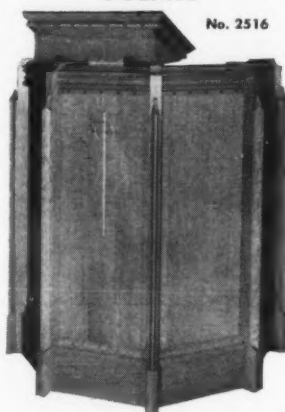
FOLDING CHAIRS and TABLES



No. 6118. Steel Folding Chair. Built for strength, sturdiness, economy and comfort. Rubber tipped front feet. They fold flat, stack easily. **\$2.99**

No. 606-P. Steel and Plywood Table. Practically indestructible, riveted and welded throughout. Width 30"; height 29". Length 48". **\$19.98**

PULPITS



No. 2516

The above oak pulpit has proportions sufficient to provide freedom of movement within. From the platform one would step up six inches into the pulpit. Heavily constructed, it can be used either as a free-standing pulpit in a chancel or as a center pulpit. Size outside: 54" base to top of desk at front; 40" wide. **\$450.00**

STAINED GLASS WINDOW



The above window is made as simple as one can make it, keeping to a central theme as shown. window would cost approximately \$30.00 per foot. The cost, of course, could be greatly increased by adding a border or increasing the detail. A 4 foot diameter window as pictured would **\$270.00**

CHILDREN'S WORSHIP CENTER

No. 2575



Chastely simple, this solid oak altar is notable for its eye-appeal. Front panels finished with light blue enamel, plain darker base, and top molding and center emblem goldleafed. Height, 28"; Width, 48"; Depth, 24". The Cornice, also light blue enamel finish, is to be attached to the wall. Width 48"; Depth, 4". The dorsal is of blue velour. Overall height, 8". **\$350.00** for altar, cornice and dorsal. Other items are additional.

ALTARS



No. 2400

Fashioned from fine grained oak stained to your own specifications, the altar possesses carefully designed and gilded moldings. Skillfully hand-carved central emblem complete with design with delicate gilding in gold leaf. Size: 53 1/2" high; 24" front to back; 37" high. **\$240.00**

HYMN BOARDS

No. 2410

Stainless steel hymn board with coats of arms, 36" x 36", to 9, and 12, and 18, and 24, and 30, and 36, and 42, and 48, and 54, and 60, and 66, and 72, and 78, and 84, and 90, and 96, and 102, and 108, and 114, and 120, and 126, and 132, and 138, and 144, and 150, and 156, and 162, and 168, and 174, and 180, and 186, and 192, and 198, and 204, and 210, and 216, and 222, and 228, and 234, and 240, and 246, and 252, and 258, and 264, and 270, and 276, and 282, and 288, and 294, and 300, and 306, and 312, and 318, and 324, and 330, and 336, and 342, and 348, and 354, and 360, and 366, and 372, and 378, and 384, and 390, and 396, and 402, and 408, and 414, and 420, and 426, and 432, and 438, and 444, and 450, and 456, and 462, and 468, and 474, and 480, and 486, and 492, and 498, and 504, and 510, and 516, and 522, and 528, and 534, and 540, and 546, and 552, and 558, and 564, and 570, and 576, and 582, and 588, and 594, and 600, and 606, and 612, and 618, and 624, and 630, and 636, and 642, and 648, and 654, and 660, and 666, and 672, and 678, and 684, and 690, and 696, and 702, and 708, and 714, and 720, and 726, and 732, and 738, and 744, and 750, and 756, and 762, and 768, and 774, and 780, and 786, and 792, and 798, and 804, and 810, and 816, and 822, and 828, and 834, and 840, and 846, and 852, and 858, and 864, and 870, and 876, and 882, and 888, and 894, and 900, and 906, and 912, and 918, and 924, and 930, and 936, and 942, and 948, and 954, and 960, and 966, and 972, and 978, and 984, and 990, and 996, and 1000.

Above pieces also available in genuine mahogany or walnut at approximately 10% additional.

Delivery charges are on all above

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Church in Memory of a Loved One

TAB

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One of the finest oak boards made. Interior effectively lighted with church name. \$116.00. (Iron or Wood Standards extra) Other designs available. Free booklet upon request.



COMMUNION SERVICE

The above communion service has a simplicity of design that blends in with any surroundings. All pieces made of heavy brass, silver plated.



- No. W3268. Tray, with 40 glasses, 12 1/4" in diameter, 2 1/2" high. \$40.00 each. Brass \$35.00
- No. W3269. Cover with cross on top. \$18.00 each. Brass \$15.00
- No. W3270. Base, 2" high, 12" in diameter. \$18.00 each. Brass \$15.00
- No. W3271. Bread Plate, 9 1/2" in diameter. \$9.00 each. Brass \$7.50

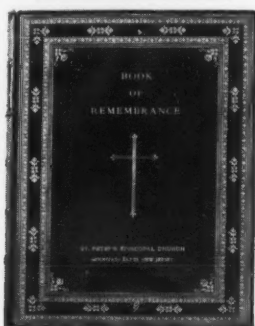
ALTAR SET



- No. W3309. Brass Altar Cross, 24" high, with applied symbolic monogram IHS, representing a contraction of the Greek word for "Jesus". \$70.00
- No. W3310. Brass Altar Vases, 11 1/4" high, with removable aluminum container. \$60.00 per pair
- No. W3311. Brass Altar Candlesticks, 10" high overall. May also be secured in 12" and 14" height at same price. \$60.00 per pair

DOW

BOOK OF REMEMBRANCE



Beautifully hand-bound volume with tooling on cover, spine and back in 24 Karat gold. Used to record gifts to church, thereby replacing unsightly brass plates attached to gifts in many churches.

- ★ Church name on cover.
- ★ Silk lining on covers and on facing pages.
- ★ Size: 15 1/2" high, 12 1/4" wide, 1 1/2" thick.
- ★ Two hundred blank pages (100 sheets) of imported English hand-made paper. \$75.00

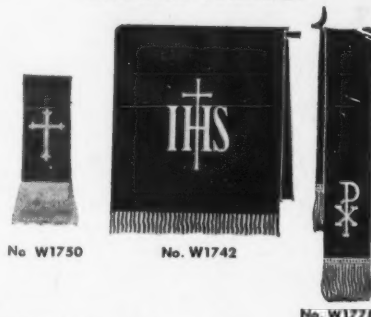
Other designs available. Free booklet upon request.

PEWS



Above are two of our most popular pew ends. All of our pews are contour shaped for comfort, and beautifully finished for appearance. New pews will enhance any church. Our new catalog No. 56 has thirteen pages devoted to pews and their construction, and we shall be happy to send that catalog to you upon request.

CHURCH FABRICS



No. W1750

No. W1742

No. W1778

BOOKMARKS made of the finest grosgrain 3 1/2" ribbon, 36" long plus 3" rayon fringe on either end. Variety of colors. Also in brocade or velour to match Altar hangings. \$7.50 up

PULPIT and LECTERN ANTEPENDIA, velour or other fabric, with applied Swiss applique couched in gold thread; gold fringe; satin lining. In any Church color, all sizes. \$16.00 up

STOLES with APPLIQUES, satin damask brocade with lining of faille mixta. Beautiful Swiss appliques of cross and crown design applied to both ends, and Greek cross in back of neck. \$21.50 up

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Sterling altar appointments with 24 Karat gold plating inside each piece. Beautifully carried to perfection by master metal craftsmen.

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- No. 2384/1. Paten — 6 1/2" diameter \$32.50
- No. 2202. Ciborium — capacity 350 wafers \$200.00
- No. 1877. Bread Box — capacity 200 wafers \$40.00

HYMN BOARDS



No. 2495

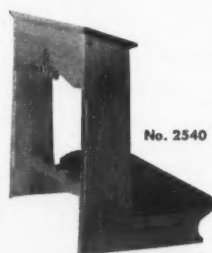


No. 2461

Stainless white wood Colonial hymn board with coats of best off-white enamel applied. Size: 32" x 36". Complete with 6 sets of numerals, 0 to 9, and the following slides: Ps., Pro., Sel., Hymns, Rec., Dox. \$60.00

to you: solid oak board with cross carved into the design and gilded. Size: 32" high x 11 3/4" wide. Complete with 6 sets of numerals, 0 to 9, and the following slides: Hymns, Psalms, Ps., Sel., Rec. \$24.00

PRAYER DESK



No. 2540

The graceful prie-dieu here offered is designed especially for use at Church weddings. The desk is of sufficient width to permit bride and groom to kneel together during the service. The design, elegant and refined, with artistic hand-carving along top rail and side panels, is purposely simple. The material is fine-grained selected comb oak, stained to match your present furnishings. \$165.00

Please write for our new complete Church Furniture and Furnishings Catalog No. 56.

ASS. CAPITOL 7-2150 A COMPLETE CHURCH DEPARTMENT STORE

Gift Books for Children UNDER 12 YEARS OF AGE

CHOICE INEXPENSIVE SERIES OF RELIGIOUS BOOKS. For the child's first introduction to the Bible and prayer. Written and illustrated by famous authors and artists. Beautiful color work. Size: The 18c books are approximately $6\frac{3}{8}" \times 5"$, while the 28c books are approximately $8\frac{1}{8}" \times 6\frac{1}{2}"$.

18c and 28c each

ALL BOOKS BOUND IN ENAMELED GLOSSY HARD COVERS



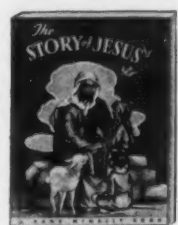
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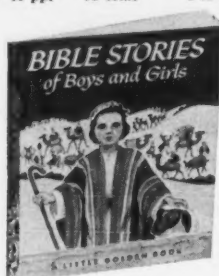
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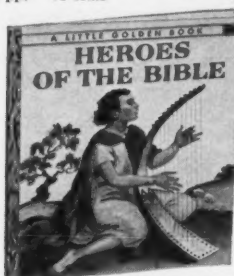
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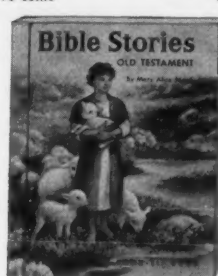
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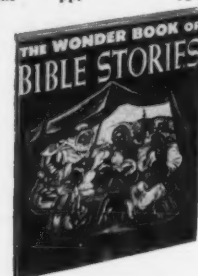
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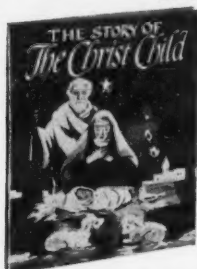
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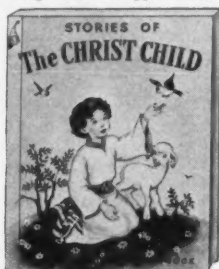
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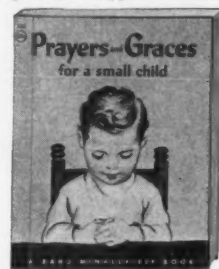
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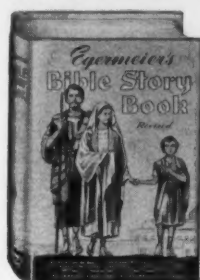
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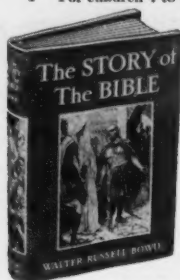
YC For children up to 5
P For children 4 to 8

J For children 8 to 12
PJ For children 6 to 12

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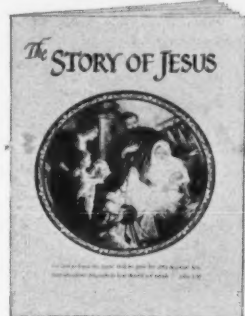
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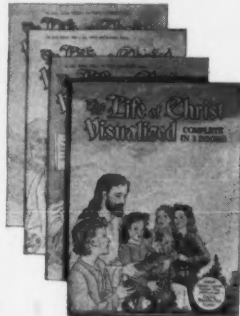
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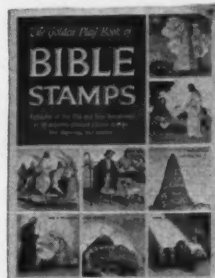
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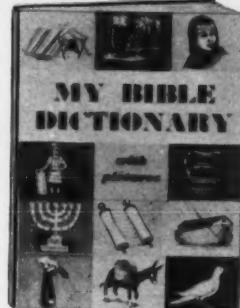
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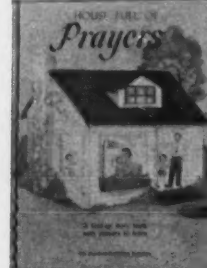
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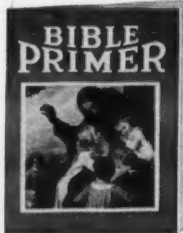
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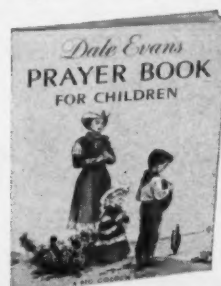
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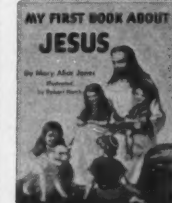
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Devotional Helps for the Home



No. 5685



No. 5686

BEAUTIFUL METAL BEDTIME PRAYER PLAQUES

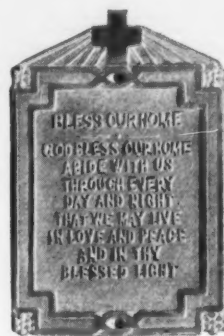
Features a kneeling child at bedside and the universally accepted version of "Now I Lay Me Down to Sleep." Made of molded plastic sprayed with non-tarnishable, rich, gold bronze, hand rubbed. 12" x 7 3/4".

No. 5685. For Girl

No. 5686. For Boy

Each complete with hanger and in gift box.

\$2.00 each



No. 5664. HOUSE BLESSING MINATURE DOOR PLAQUE

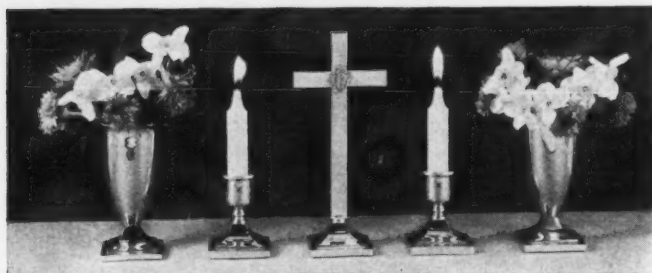
Made of molded aluminum with blessing in relief. 1 3/8" x 1 1/4". With two tiny screws.

35 cents; \$3.50 per dozen



No. 5665. RUSTIC ART WOOD PLAQUE which looks like hand-carved mahogany. Sallman's Head of Christ in full colors. Text in bold relief and highlighted in gold. With punched hole for nail holder. 10 1/4" x 6 1/4".

Gift Boxed, \$2.00



BRASS ALTAR SET

Heavy cast brass with square base, 2 3/4 inches in diameter.

No. 12275. Cross, 8 1/2" high

No. 12253. Candlesticks, 3" high

No. 12255. Vases, 5 1/2" high (aluminum lined)

No. 1254. Complete Set

\$8.50

7.50 per pair

16.50 per pair

\$32.50



MINIATURE BRASS ALTAR SET

Heavy cast brass, hexagonal base, 2" in diameter.

No. 12116. Cross, 4" high

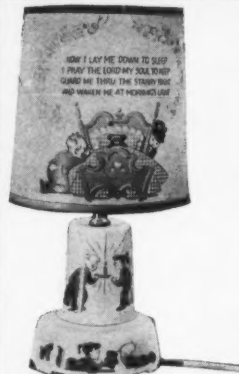
No. 12117. Candlesticks, 2 1/2" high

No. 12118. Set

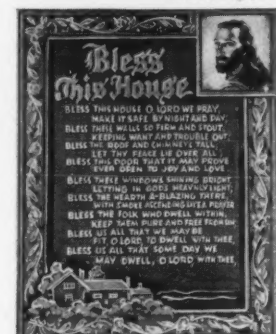
\$2.75

4.00

\$6.75



No. 5416. "NOW I LAY ME" NITE LAMP. Decorated with perky little children in their pajamas. The prayer itself appears in bold relief across the face of the shade. The base is of lustrous white unbreakable plastic, while the shade is washable, so tiny hands can handle it without fear of breakage or of destroying design. The illustrations are in red and blue and are most effective and appealing on the white background. Overall height, 14"; height of lamp shade 7 1/2"; diameter of lamp shade 6 1/2". Complete with 6" cord, but with no bulb because of breakage in transit. \$4.50.



No. 5667. RUSTIC ART WOOD PLAQUE which looks like hand-carved mahogany. Sallman's Head of Christ in full colors. Text in bold relief and highlighted in gold. With metal eye hanger. 10 3/4" x 8 1/4".

Gift Boxed, \$3.50



No. 5670. MOLDED ART WOOD PLAQUE featuring a home and head of Sallman's Christ. With punched hole for nail hanger. 4 3/4" x 4 3/8".

Boxed, \$1.00

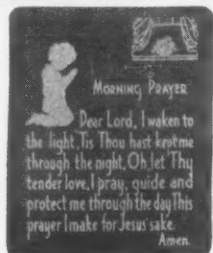
No. 5610. PRAYING HANDS METAL WALL PLAQUE

Imported from Western Germany

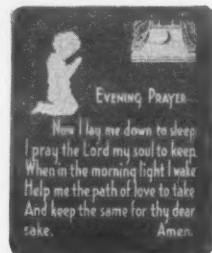
A beautiful imported facsimile of Albrecht Durer's famous Praying Hands cast in one solid piece, with the hands of polished brass against copper green background. Designed to lay flush to the wall. A connoisseur's item, from Germany. Height, 4 1/2"; width, 4"; depth, 1/2". \$3.30



No. 5644. Table Grace



No. 5641. Morning Prayer



No. 5648. Evening Prayer

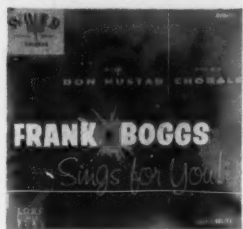
PRAYER PLAQUE NOVELTIES. Prayers and designs are stamped in white, suede-floss particles on French blue-tone background. Mounted on simulated, leather-grained, reinforced cardboard, with invisible hanger on reverse side. 7 1/4" x 5 1/2". Order by number as shown beneath each plaque illustrated above. 30 cents each; \$3.00 per dozen

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Religious RECORDINGS



GOSPEL HYMNS

No. L3004. FRANK BOGGS SINGS FOR YOU. With Don Husted and His Chorale. Battle Hymn of the Republic; Swing Low, Sweet Chariot; Wonderful Peace; Bless This House; Nobody Knows the Trouble I've Seen; Amazing Grace; I Wonder as I Wander; The Church in the Wildwood; The Prayer Perfect; Softly and Tenderly; America the Beautiful; and Were You There When They Crucified My Lord. 33½ rpm. 12" record. **\$4.98**

No. L5111. TO THEE I SING by Bill Carl and the International Quartette. Beautiful Garden of Prayer; Take My Hand Precious Lord; Why Should He Love Me So; Jesus, Lover of My Soul; The Ninety and Nine; In the Sweet By and By; Medley of Spirituals; Honey in the Rock; In the Garden; Getsemane; Shadows; and Shadrack. 33½ rpm. 12" record. **\$3.98**

No. L10055. KENNY BAKER SINGS FAVORITE HYMNS with Organ Accompaniment. Abide With Me; Lead Kindly Light; Nearer My God to Thee; God Will Take Care of You; Onward Christian Soldiers; Jesus, Lover of My Soul; What a Friend We Have in Jesus; and Sweet Hour of Prayer. 33½ rpm. 10" record. **\$2.98**

No. L10023. HYMNS MY MOTHER TAUGHT ME sung by John Charles Thomas with Organ Accompaniment. O Love That Wilt Not Let Me Go; Leaning on the Everlasting Arms; Come Thou Fount of Every Blessing; Home Sweet Home; Were You There; Free as a Bird; Sweet Hour of Prayer; and Lily of the Valley. 33½ rpm. 10" record. **\$2.98**

No. L2010. AMERICA'S MOST SUNG HYMNS. Concert Orchestra conducted by Alfred Reed. All Hail the Power; Nearer My God to Thee; The Old Rugged Cross; Abide With Me; I Love to Tell the Story; When I Survey the Wondrous Cross; Rock of Ages; and Sweet Hour of Prayer. 33½ rpm. 10" record. **\$3.85**

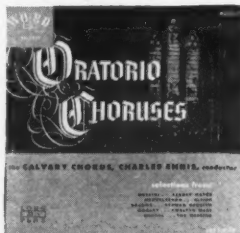
No. L3003. BESIDE STILL WATERS. Organ Concert by Lew Charles. My Faith Looks Up to Thee; The Old Rugged Cross; There is a Fountain; Moment by Moment; A Mighty Fortress; I Need Thee Every Hour; Rock of Ages; He Hideth My Soul; Sweeter as the Years Go By; Come Thou Fount; Whispering Hope; Softly and Tenderly; Why Should He Love Me So; I Know I'll See Jesus Some Day; and When I Survey the Wondrous Cross. 33½ rpm. 12" record. **\$4.98**

No. L5031. PAUL MICKELSON PLAYS THE RADIO CITY PIPE ORGAN. Beautiful Garden of Prayer; What a Friend We Have in Jesus; Just as I Am; Rock of Ages; Nearer My God to Thee; The Church's One Foundation; Sweet Hour of Prayer; He Leadeth Me; No One Ever Cared For Me Like Jesus; An Evening Prayer; Ivory Palaces; When They Ring the Golden Bells. 11½ rpm. 12" record. **\$3.98**

No. L5101. MUSICAL MEMORIES. with Homer Rodeheaver, narrator, and Ruth Rodeheaver Thomas, soprano. Blessed Assurance; When Little Children Pray; Now I Lay Me Down to Sleep; I Saw God Wash the World; Sunrise; Saved by Grace; Beyond the Sunset; When Morning Comes; Medley of Spirituals; The Family Group; and The Lord's Prayer. 33½ rpm. 12" record. **\$3.98**

No. L5121. THE STRANGER OF GALILEE and other Sacred Solos by Kenny Baker. The Stranger of Galilee; Leave It with Him; The Ninety-First Psalm; My Faith in Thee; Ye Shall Know the Truth; So Near to God Am I; The Lord's Prayer; Love's Way; Prayer is Such a Little Thing; Enough to Know; My Task; and Just for Today. 33½ rpm. 12" record. **\$3.98**

OTHER FAVORITES



No. L2015. SELECTIONS BY FRANK BOGGS. Choral Accompaniment by the Don Husted Chorale. My God and I; He Lifted Me; The Consecration Hymn; Haste, My Brother, Haste; I Walked Today Where Jesus Walked; The Wayfaring Stranger; I Won't Have to Cross Jordan Alone; and An Evening Prayer. 33½ rpm. 10" record. **\$3.85**

No. L2023. CHRISTMAS SONGS by Frank Boggs with Organ Accompaniment. While Shepherds Watched Their Flocks; Away in a Manger; The First Noel; We Three Kings; O Little Town of Bethlehem; Silent Night; Thou Didst Leave Thy Throne; I Wish You a Merry Christmas; I Heard the Bells on Christmas Day; Sweet Little Jesus Boy; On Gazing at an Old Painting; and Birthday of a King. 33½ rpm. 10" record. **\$3.85**

No. L5127. KENNY BAKER SINGS CAROLS FOR CHRISTMAS. O Holy Night; It Came Upon the Midnight Clear; Hark, the Herald Angels Sing; White Christmas; O Little Town of Bethlehem; Silent Night; Away in a Manger; O Come All Ye Faithful. 33½ rpm. 10" record. **\$2.98**

No. L2003. A MIGHTY FORTRESS AND OTHER HYMNS sung by Bison Glee Club, Oklahoma Baptist University. Warren Angell, Director. A Mighty Fortress; All Hail the Power; Beautiful Savior; Morning Hymn; My Lord What a Mornin'; Joshua Fit the Battle of Jericho; Roll, Chariot, Roll; and The Ole Ark's a Moverin'. 33½ rpm. 10" record. **\$3.85**

No. L4007. FISK JUBILEE SINGERS. Directed by John W. Work. Were You There? Daniel, Servant of the Lord; Is a Light Shining in the Heaven? I Want Jesus to Walk with Me; There's a Meeting Here Tonight; His Name, So Sweet; Rock My Soul in the Bosom of Abraham; Our Father; I've Been in the Storm so Long; Exultate Deo; Adoramus Te, Christe; and Go Down Death; and Lord, I Don't Want No More Callala. 33½ rpm. 12" record. **\$4.98**

No. L2020. FAVORITE ORATORIO CHORUSES by the Calvary Chorus, Charles Ennis, Conductor. Rossini: Stabat Mater — Inflammatus et Accensus; Mendelssohn: Elijah — Cast Thy Burden Upon the Lord; Brahms: German Requiem — How Lovely is Thy Dwelling Place; Mozart: Twelfth Mass — Gloria in Excelsis; Mendelssohn: Elijah — He, Watching Over Israel; and Handel: The Messiah — Hallelujah Chorus. 33½ rpm. 10" record. **\$3.85**

No. L4002. THE SEVEN LAST WORDS (Dubois Version — Sung in English) by the New Jersey Oratorio Chorus, Clarence Snyder, Conductor. 33½ rpm. 12" record. **\$4.98**

No. L4006. THE CRUCIFIXION by Stainer sung by the New Jersey Oratorio Chorus, Clarence Snyder, Conductor. 33½ rpm. 12" record. **\$4.98**

No. L4005. AUGUSTANA CHOIR. Henry Veld, Conductor. Bach: Blessing, Glory and Wisdom; Britten: The Ceremony of Carols (Op. 28); German Folk Song; Gute Nacht; Rachmaninoff: Blessed is the Man (Op. 37, No. 3); Kodaly: Jesus and the Traders; Sjoberg; Sonerna; Kountz: Come to the Manger; and Grieg (Arr.): The Great Angelic Host. 33½ rpm. 12" record. **\$4.98**

No. L4004. AUGUSTANA CHOIR. Henry Veld, Conductor. Britten: Hymn to St. Cecilia; Brahms: Der Bucklichte Fiedler; Dawson: There is a Balm in Gilead; Traditional: Traggare Kan Ingen Vara; Bach: What Can Life Be but a Shadow; and Williams: Lord, Thou Hast Been Our Refuge. 33½ rpm. 12" record. **\$4.98**

No. L4004. RICHARD PURVIS AT THE PIPE ORGAN. Communion: Greensleeves; Repentance: Thanksgiving; Supplication, Divinum Mysterium. 33½ rpm. 12" record. **\$4.98**

No. L4003. ORGAN RECITAL by Clarence Snyder. Buxtehude: Fugue in G; Brahms: Choral Prelude; Schumann: Camo; Frank: Cantabile; Kaeg-Ekert: Landscape in Mist; Dupre: Intermezzo; Durufle: Sicilienne; Purvis: In Bablone. 33½ rpm. 12" record. **\$4.98**

No. L5003. THE GREAT ORGAN by Barron Smith, Organist. Gounod: Unfold Ye Portals; Mozart: Ave Verum; Bizet: Agnus Dei; Bach: Come Sweet Death; Beethoven: The Glory of God; Franck: Panis Angelicus; Schumann: March; Scarlatti: Sicilienne; Mendelssohn: Thanks Be to God; and Sullivan: The Lost Chord. 33½ rpm. 12" record. **\$3.98**

No. L1502. CONCERT BY LEW CHARLES, ORGANIST. An Evening Prayer; It is Well with My Soul; Overshadowed; Near the Cross; God Will Take Care of You; Glory to His Name; Trusting Jesus; and Face to Face. 33½ rpm. 10" record. **\$3.85**

No. L3001. BEAUTIFUL CHIME MUSIC by Lew Charles, Organist. Come Thou Almighty King; Come Thou Fount; Fairest Lord Jesus; He Leadeth Me; Holy, Holy, Holy; How Firm a Foundation; Love Divine; In the Cross of Christ I Glory; My Faith Looks Up to Thee; Rock of Ages; The Church's One Foundation; Jesus, Lover of My Soul; Faith of Our Fathers; Sweet Hour of Prayer; The Old Rugged Cross; and There is a Fountain. 33½ rpm. 12" record. **\$4.98**

No. L5015. CARILLON MUSIC by Anton Brees. When Morning Gilds the Sky; O Sacred Head Now Wounded; He Leadeth Me; Jesus, the Very Thought of Thee; Softly and Tenderly; Awake My Soul to Joyful Lays; Take My Life and Let It Be; I Need Thee Every Hour; God of Our Fathers; Work for the Night is Coming; Sweet By and By; Am I a Soldier of the Cross; Blest be the Tie; Come Ye Disconsolate; For the Beauty of the Earth; Glorious Things of Thee are Spoken; Guide Me O Thou Great Jehovah; How Firm a Foundation; In Heavenly Love Abiding; In the Hour of Trial; Majestic Sweetness; My Jesus as Thou Wilt; O Jesus I Have Promised; O Master, Let Me Walk with Thee; Softly Now the Light of Day; Onward Christian Soldiers; In the Cross of Christ I Glory; More Love to Thee, O Christ; My Faith Looks Up to Thee; and Just as I am. 33½ rpm. 12" record. **\$3.98**



No. 5702. SONGS FOR CHILDREN UNDER 6. 36 songs about God's Out-of-Doors; God's Love and Care; Jesus, Our Friend; Being Friends; Living Happily Together; and My Church. Vocal Solos with piano accompaniment. 78 rpm. 7" record. **Album of 6 Records, \$3.95**

No. 5703. SONGS FOR CHILDREN 6 THROUGH 8. 24 songs about God's World; God's Love and Care; Jesus; Prayer and the Church; The Bible, Home and Country; and Friends. Vocal solos with piano accompaniment. 78 rpm. 7" record. **Album of 6 Records, \$3.95**

SINGING PICTURE BOOKS WITH RECORDS. Each book contains four songs, beautifully illustrated in color. Recordings of solos with chorus of 8 children's voices accompanied by piano, organ, and celesta. Children can follow the words of hymns from book as records are played. Book covers have die-cut insert to hold the records. For children 3 to 7. Books: 10½" x 8½".



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No. 5705. Two Little Eyes; Who Made the Sky; God is Near; Praise Him! Praise Him! 78 rpm. 7" record. **50 Cents**

JESUS SONGS.
No. 5706. Jesus Loves Me; Jesus Loves Children; I Am Trusting Thee; Lord Jesus; I'm Glad My Savior Loves Me. 78 rpm. 7" record. **50 cents**



SLEEPYTyme SONGS.
No. 5708. Now the Day is Over; Dear Father in Heaven; Jesus, Tender Shepherd; Now the Light Has Gone Away. 78 rpm. 7" record. **50 cents**

CHRISTMAS SONGS.
No. 5707. As Each Happy Christmas; Away in a Manger; Oh, Come, Little Children; Silent Night. 78 rpm. 7" record. **50 cents**



No. 5700. NOAH'S ARK MAGIC TALKING BOOK. The fascinating story of Noah told through story, songs, and real wild animal sound effects. Believe it or not the front cover of the book is an actual record. Vocalists, orchestra, sound effects. Every page full of sparkling illustrations in color. 8" x 6½". For children 3 to 6. 78 rpm. **49 cents**

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by Margaret Emery



\$2.00 each



No. 5622.
ALTAR BOY
4½" x 2½"
x ½"

No. 5623.
ASLEEP ON THE HAY
3¾" x 3" x ½"
x ½"

No. 5624.
THE FIRST STEP
4½" x 2½"
x ½"

Modelled, cast and painted by hand, these little plaster plaques in bas relief are exquisitely colored in delicate pastel shades.



No. 1928. THE RISEN CHRIST by Bertel Thorwaldsen, famous Danish sculptor, 1770-1844. Figure combines tenderness, strength, and serenity. Made in Holland of hard plaster composition. Height: 15". \$9.50



No. 5658.

No. 5659

CERAMIC SCRIPTURE PLAQUES. White background with gilt trim and designs in delicate hues.

No. 5658. Ten Commandments Tablet. Height: 4½"; width: 3¾"; depth: 1¼". Ornament for mantel or shelf. Boxed, \$1.00

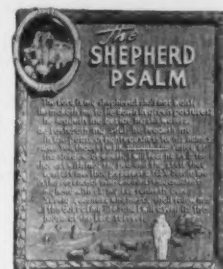
No. 5659. The Lord's Prayer (debtors) Scroll Wall Plaque. Height: 5¼"; width: 3¾"; depth: ¾". Boxed, \$1.00



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No. 1243. Hanging Brass Cross with IHS. Constructed of finest quality solid brass coated with clear lacquer. 10" high. \$10.00



No. 5656. SHEPHERD PSALM PLAQUE. Looks like hand-carved mahogany but is actually molded plastic wood. Sallman's study of The Good Shepherd in many colors, and the 23rd Psalm highlighted in gold. Hammer attached. Overall size, 8" x 10". Gift Boxed, \$3.50



No. 1908. CERAMIC TILE OF PHILLIPS BROOKS.

A beautiful 6" x 6" x ¾" tile of the Phillips Brooks Statue which stands in front of Trinity Church in Boston. In three colors guaranteed not to fade, wash or wear off. Hang on back for wall use. May also be used for hot plates. \$1.95



No. 5655 FRAMED KITCHEN PRAYER.

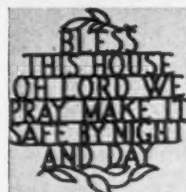
Copper plastic frame and prayer and print in sepia protected by cellophane facing. Overall size, 4½ x 6½". 35 cents; \$3.50 per dozen



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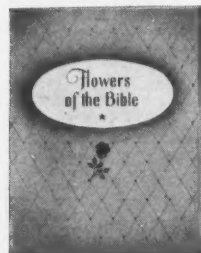
No. 5657. "Bless this house oh Lord we pray, make it safe by night and day" in clear, graceful lettering with print of a home with red roof nestled in green fields and trees. Very appealing. With concealed hole in back for nail holder. 6¼" x 5½" x 1".

Gift Boxed, \$1.00
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In many colors. Will grace any room in the home or parish. Carefully packed for safe delivery.

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LARGE WALL SIZE

No. 5654. Sallman's picture for use in especially large rooms. Heavy gold leafed frame, similar in character to picture illustrated above. Framed without glass with a protective finish to seal in the colors of the print and accent the brush marks to make it look like the original oil painting. 45" x 35". Boxed, \$45.00



ANDERSON'S WHAT HAPPENED TO YOUR HAND. Appealing, heartwarming study of Christ in a contemporary garden surrounded by adoring children. In many bright colors. Prints framed close and glazed for longer life.

No. 5652. Carved wood frame with simulated gold metal leaf finish 23" x 19". Boxed, \$12.00

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SIMULATED LEATHER FRAME

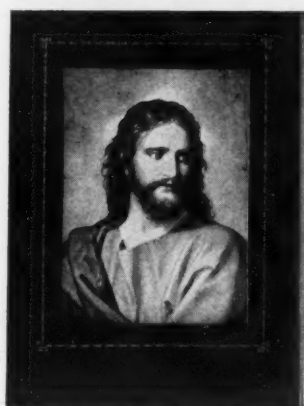
with six-color prints of famous paintings. Cellophane facing. May be hung on wall with concealed hanger or set on table through use of easel on reverse side. Sturdy and dignified. 9 3/4" x 6 1/2". 30 cents each; \$3.00 per dozen



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No. 5618. THE GOOD SHEPHERD
30 cents each; \$3.00 per dozen



No. 5614. HEAD OF CHRIST
30 cents each; \$3.00 per dozen

FRAMED PICTURES IN SIMULATED MOTHER OF PEARL



No. 5607 HEAD OF CHRIST
No. 5608 GOOD SHEPHERD
No. 5609 LIGHT OF THE WORLD

Pictures of Christ by Sallman in many colors framed in white plastic ornamental openwork design with contrasting narrow dark copper inner frame. Provided with easel back and metal hanger. Oval: 3 3/4" x 4 1/2". Boxed, 50 cents each; \$5.00 per dozen

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Framed in CRYSTAL CLEAR PLASTIC

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No. 5629. HEAD OF CHRIST



No. 5630. JESUS LIGHT OF THE WORLD



No. 5631. THE GOOD SHEPHERD



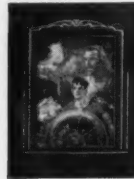
No. 5632. HE CARETH FOR YOU



No. 5637.



No. 5639.



No. 5643.

SIMULATED LEATHER FRAME with Sallman's prints in full color. Cellophane facing. Concealed wall hanger and easel on back. 4 7/8" x 3 3/4".

No. 5637. Head of Christ
No. 5639. The Good Shepherd
No. 5643. Christ Our Pilot

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No. 5646.



No. 5647.

CRYSTAL CLEAR PLASTIC frames with Sallman's prints in full color. Glass facing and easel back. 2 1/4" x 3 3/4".

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No. 5646. The Good Shepherd
No. 5647. The Boy Christ

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No. 5633.



No. 5634.



No. 5635.

PLASTIC FRAMED PICTURES with Sallman's prints in full color. Lighter than glass. Non breakable. Combination easel back and hanger. 2 3/4" x 3 3/4".

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LEATHERETTE FRAMES with embossed three-dimensional effect pictures in beautiful detail. Two designs with gold figures stamped against azure blue background; the other design with gold figures stamped against warm buff tone background. Easel back. 4 5/8" x 3 3/4".

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Boy Samuel — 3" high

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The Good Shepherd — 3 1/2" high

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Christ In Prayer — 3" high

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Christ and the Children — 3 1/4" high

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No. 5402

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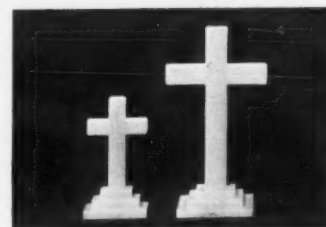
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No. 5436



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Glow in the dark for hours after exposure to light. Punched with hole for hanging on wall. 3 3/8" high.

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No. 5452. THE BOY JESUS STATUETTE.

With arms outstretched as if embracing the whole world with loving care and friendship. Exquisitely molded of ivory toned plastic in fine detail, with head, arms and feet in natural tones, and with gold flowers at his feet. Height: 4 1/2"; width: 3 3/8"; depth: 2 1/4".
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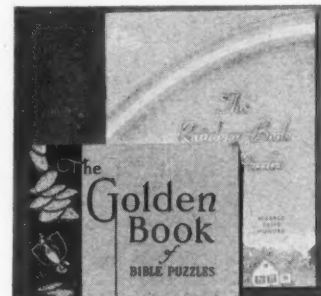
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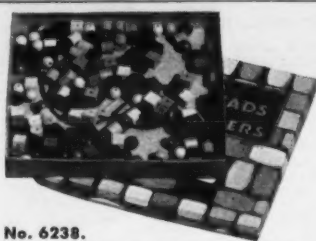
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A box of 144 ¾" shiny plastic beads in six bright colors bored for stringing. With 3 long laces of various hues with plasticized ends to make it easier for children to string the beads. Box: 6" x 5" x 1½". **95 cents**



No. 6267. IDEAL PEG BOARD WITH PEGS.

Sturdy, washable, ivory plastic peg board, 6" x 6", with ¾" holes to take 100 pegs. Box of 1000 round pegs ¾" high in six gay colors designed for use with this board.

Peg Board with 1000 pegs, 95 cents
AVAILABLE SEPARATELY: No. 6266. Ideal Peg Board... 35 cents
No. 6260. Box of 1000 Pegs... 60 cents



No. 5573. THE GOLDEN RULE RULER.

Beautiful bronze colored metal with The Golden Rule, Cross and Bible design, and inch and centimeter markings in black. Punched hole for hanging on nail on the wall. 12" rule 2" wide. **15 cents; \$1.50 per dozen**



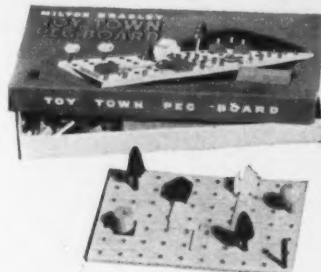
No. 5574. BOOKS OF THE BIBLE RULER.

Beautiful white lacquered metal with the Books of the Bible listed in chronological order and inch and centimeter markings in black. 12" rule 2" wide. Punched hole for hanging on nail on the wall. **15 cents; \$1.50 per dozen**



No. 6295. MAGIC DOTS FOR LITTLE TOTS.

Here children dress up line drawings of children at play, cute animals, and clowns on heavy stock with cut-out holes into which they slide easily handled colored dots. An educational pastime which teaches form and color. Box: 9½" x 6" x 1½". **Boxed 50 cents**



No. 6275. TOY TOWN PEG BOARD.

Parents looking for a toy to spur the child's imagination, develop originality and creative design will welcome this set. Comprised of laminated wood board, 10" x 7", pierced with 70 holes, and pegs of different sizes varying from 1" to 2" in length, plus numerous flat pieces, cubes, spheres, trees, houses, church, all pierced to fit over the pegs. All finished with lacquers in six bright colors. With these pieces the child can build any number of towns. **Boxed, \$2.30**



No. 3402. THE STORY OF THE OTHER WISE MAN

by Henry Van Dyke. An imaginative story of the Fourth Wise Man who finally found the Christ after many wanderings and probations. Beautiful colored frontispiece. **78 pp., \$1.00**



No. 3603. CHRISTMAS TIME.

An illustrated anthology of stories, poems, and carols. Contributions of famous old and contemporary writers and artists. Beautifully designed, excellent lithography, and appealing selections. 6" x 4½". **16 pp., 22 cents**



No. 3604. CHRISTMAS JOY.

A gift booklet which radiates the joy of the Christmas season through poems, stories, pictures, and a song. Special feature is a section devoted to an explanation of the Christmas symbols. Illustrated in color and in black and white. 7" x 5". **16 pp., 20 cents**



No. 3404. A GIRL'S BOOK OF PRAYER

by Margaret Slattery. A devotional classic for girls in their teens. In these pages adequate expression is given to the deep and sincere and sometimes inarticulate thoughts and yearnings after God's grace and guidance. 6½" x 4½". **54 pp., 50 cents**



No. 3405. A BOY'S BOOK OF PRAYER

by Robert Merrill Bartlett. Prayers to help teen-age boys derive the power to stand for what they believe is right and to overcome doubt and fear. Manly honest petitions. 6½" x 4½". **58 pp., 50 cents**



No. 3605. ABC BOOK ABOUT JESUS.

Every page features pictures in full color of the events in the life of Jesus with one large alphabet letter used in a line that rhymes with the one on the next page, and a simple Scripture verse. 6" x 4". **32 pp., 18 cents**



No. 6257 completed for wall.



No. 3406. SCRIPTURE BIRTHDAY BOOK.

Attractive pocket size book to record the birthdays of one's friends and family. A quotation of inspiration and good cheer from the Scriptures is given for each day in the year. Printed in two colors on good quality paper. Pictorial frontispiece. Stained top. Leatheroid flexible cover with title and design in silver. 4½" x 3½". **128 pp., Boxed, 85 cents**



No. 4731. NOAH'S ARK.

Hand carved model imported from Italy. Slide off the roof and there the child finds Mr. and Mrs. Noah, and 8 pairs of animals and birds. All hand carved and painted in many pastel colors. Ark: 5¼" x 3½" x 2½". Height of tallest figure: 1¼"; others in proportion. **\$1.25**



No. 4606. FAITH, HOPE AND CHARITY BOOKMARK with ribbons for marking 3 separate sections in the Bible. Made of liturgical red grosgrain ribbon bound together at the top with permanent metal grip. At the end of each ribbon is a metal silver emblem. In beautiful plastic gift box: 5½" x 2½" x ¾". **75 cents; \$7.75 per dozen**



No. 6257



No. 6258

WALL PLAQUES FOR LITTLE FOLKS TO MAKE

A do-it-yourself activity. Plaques are made of large die-cut easy-to-handle pieces of durable cardboard illustrated and printed in four colors. Can be used as wall decorations or as stand-up decorations for table or mantel. Each is cellophane wrapped. 13¼" x 10½".

No. 6257. God Is Great, God Is Good
No. 6258. Now I Lay Me Down To Sleep

60 cents each; \$6.00 per dozen

Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

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Unusual Gifts for Home and Church



No. 4751. ADJUSTABLE WALNUT BIBLE STAND. With lettering in genuine gold. Constructed with expansion pins hidden in the base, so stand can be adjusted to fit any size Bible. Beveled edges. Soft polish finish. Cross 9" high; 6 1/2" arm. Front panel, 5 1/2" x 4". (Bible not included.)
Gift Boxed, \$3.50

POCKET SIZE ADDRESS BOOK

No. 3633. With provision for alphabetical listings of names, addresses, and telephone numbers. Strong genuine leather cover with ornamental border, title, and cross design in gold. Green, blue, and maroon bindings. Gold edges. Round corners. 3 3/8" x 2 3/4".

50 cents; \$5.00 per dozen



No. 1909. CERAMIC PIN.

Open Bible with Rose and Scripture Text, "Thy Word is Truth." John 17:17. With safety catch. 1 1/2" x 1 3/8".

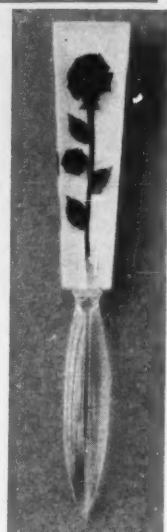
Boxed, \$1.00



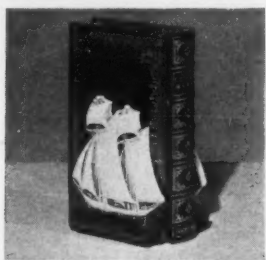
No. 4524. THE LORD'S PRAYER BALL POINT PEN

Ebony plastic with diamond studded cross on gold filled pocket clip. Read "The Lord's Prayer" in complete form magnified through the tiny lens at top of the pen. Length: 5".

In Plastic Gift Box, \$1.25 \$12.00 per dozen



No. 5427. LUCITE LIT-TER OPENER. With hand-carved roses imbedded in transparent handle. "God is love" inscribed on reverse side of handle. Length: 5 1/4".
\$1.30



No. 5473. ART WOOD BOOK ENDS. Graceful ship molded from durable creamy ivory colored plastic and set in a base of deep mahogany color. With "Jesus Savior, Pilot Me" lettered in gold on base. Velour paper on metal supports protects furniture finish. 5 1/2" x 4 1/2". (Bible not included.)
Boxed, \$2.95

No. 5425. THERMOMETER PAPER WEIGHT

Thermometer backed against plexiglass embedded in which is a red rose. "Trust the Lord" inscribed on base. 2 1/2" x 2 1/4" x 1 1/8".

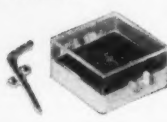
Boxed, \$1.00



MASONIC BIBLE No. 3840

With Free Sterling Silver Lapel Emblem

Blue imitation leather cover, overlapping edges, with emblem and title in gold. Bible paper. Gold edges. Presentation page. Masonic Creed. Illustrations of King Solomon's Temple in full color. Officially approved and recommended as a desirable gift Bible for Masons. 7" x 4 1/2" x 1 1/2". The free miniature sterling silver Masonic lapel emblem with screw back is boxed in an attractive transparent plastic jewel case.



Boxed, only

\$6.00

with free miniature sterling silver Masonic lapel emblem in plastic jewel case.

GOD: and thou shalt no lowdness above all thit tions.
44 Behold, every on proverbs shall use this pr thee, saying, As is the her daughter.



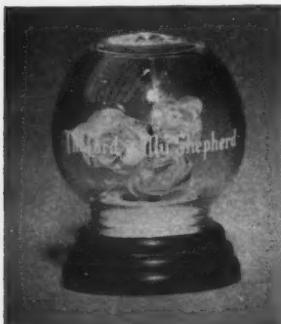
No. 4726. RUSTIC PINE SALT AND PEPPER SHAKER SET. With Bible texts: "Search Me, O God, and Know My Heart; Try Me and Know My Thoughts," and "Prove All Things; and Hold Fast to All That Which is Good." Design and lettering is brown and green. Lacquered. Height: 2 1/2".
75 cents per pair



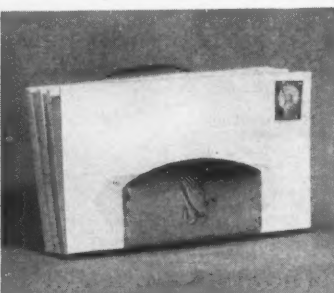
No. 4727. RUSTIC PINE THREE MINUTE TIMER

With Bible text: "Take time to pray." Design and lettering in green and brown. Lacquered. Height: 4"; diameter: 2".

85 cents



No. 2050. ROSE BOWL. Realistic red roses in reversed crystal bowl with the words "The Lord is My Shepherd" inscribed in gold. Water can be added to the bowl to further enhance its charm. Height: 4"; diameter of bowl: 3".
\$1.00



No. 5583. PRAYING HANDS LETTER HOLDER. Solid hand-hammered copper with deeply embossed design. Nicely balanced to hold notes, bills, letters, and memoranda. Height: 3 3/8"; width: 3 1/4"; depth: 1 3/8".
Boxed, \$1.35



No. 5456. ART WOOD TIE RACK. Molded from durable mahogany colored plastic featuring Sallman's Head of Christ in many colors. With 8 stainless steel brackets which swing freely for ease in selecting desired ties. 10 3/4" x 3 1/2".
Boxed, \$1.75



LUMINOUS CROSS DESK MOTTO

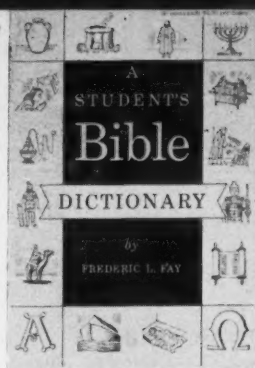
No. 5462. The 2 1/2" luminous cross is mounted firmly on an ebonized plastic base. "The Lord is my Shepherd" is inscribed in gold on the beveled edge of the base. 3 1/8" x 1 7/8" x 1".

Boxed, 40 cents

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A STUDENT'S BIBLE DICTIONARY

By Frederic L. Fay
No. 3607

Authentic, useful, attractive. Sheds facts and light on many familiar words and phrases commonly used in the Bible. Prepared for young Bible readers, it is intentionally selective rather than all-inclusive. Beautifully designed covers made of durable heavy paper stock. $7\frac{1}{2}'' \times 4\frac{3}{4}'' \times \frac{1}{4}''$.

35 cents; \$3.50 per dozen

THE LITTLE BIBLE

King James Version

No. 3802. Black
No. 3803. White

A handy source of guidance and comfort, tiny enough to be carried in purse or pocket. Contains verses from every book in the Bible, as well as the Psalms, Beatitudes, the Lord's Prayer, and the Ten Commandments. Durable bound in simulated leather covers. $2\frac{1}{8}'' \times 1\frac{5}{8}'' \times \frac{1}{4}''$. Your choice of black or white binding.

30 cents; \$3.00 per dozen

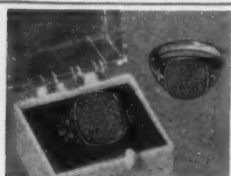
THE LITTLE BIBLE

Actual Size



No. 4683. STERLING SILVER ADJUSTABLE RING.
With sturdy overlapping ends neatly concealed. Adjustable to fit any finger. Midget silver cross set in blue enameled shield.

In plastic jewel case, \$1.00*



No. 4600. STERLING SILVER TEN COMMANDMENTS RING.
Adjustable to fit any finger. Under a magnifying glass every tiny raised letter of the Ten Commandments embossed on the $\frac{3}{16}''$ signet top can be read.

In plastic jewel case, \$1.00;
\$10.00 per dozen*



No. 4602. GOLD PLATED ADJUSTABLE RING.
Adjustable to fit any finger. Miniature cross on delicate leaf design.

In plastic jewel case, 50 cents;
\$5.00 per dozen*



No. 5575. GLOBE OF THE WORLD METAL BANK.
With map in many colors. Just the thing for savings for missions—home or foreign. Height with base: $4\frac{1}{2}''$. Diameter: $3\frac{3}{4}''$.

35 cents



HEAD OF CHRIST MEDAL
Embossed in beautiful detail.

No. 4604. Reverse side stamped "I am an Episcopalian." Oxidized silver.

No. 4605. Same as above, but in sterling.

No. 4639. Reverse side stamped "I am a Protestant." Oxidized silver. Oxidized silver, 30 cents each; \$3.00 per dozen; \$20.00 per 100 Sterling silver, \$1.25



No. 5408. MAGNIFYING GLASS FROM ENGLAND.

Encased in a plastic ivory holder. With this glass one can read fine print as easily as any large bold-face type. So compact it can be tucked into purse or pocket for ready use. A cross and "Search the Scriptures—John 5:39" is stamped on the face of the case.

60 cents; \$6.00 per dozen



No. 5435. HEAD OF CHRIST KEY CHAIN.

Made of polished transparent plastic featuring Sallman's Head of Christ in many colors. Identification card on the reverse side. Brass beaded chain long enough to hold large set of keys. $2\frac{1}{2}'' \times 1\frac{3}{4}''$.

20 cents; \$1.80 per dozen



No. 5460. COMPASS-MIRROR KEY CHAIN.

Serves three purposes—a key chain, a check upon personal appearance, and a directional finder. Made of bright colored plastic. "He shall direct thy path" imprinted around the rim. $1\frac{1}{2}''$ diameter.

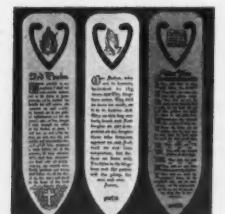
35 cents; \$3.00 per dozen



No. 5500. POCKET PIECE KEY CHAIN.

Open Bible on face. John 3:16 embossed on reverse side. $1\frac{1}{2}''$ diameter.

20 cents; \$1.80 per dozen



COLORFUL PLASTIC CLIP-ON BOOKMARKS. Design features shield with religious picture or symbol and Bible text below. $\frac{1}{2}''$ long; $1\frac{1}{4}''$ wide.

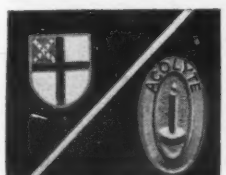
No. 5480. The 23rd Psalm.

No. 5481. The Ten Commandments.

No. 5482. The Lord's Prayer (trespasses).

No. 5483. The Lord's Prayer (debts).

10 cents each;
75 cents per dozen



No. 4655. EPISCOPAL CHURCH EMBLEM PIN. Gold plated with white, red, and blue enamel. $\frac{3}{16}'' \times \frac{1}{2}''$. Safety catch.

75 cents

No. 4603. ACOLYTE PIN. Gold plated with pin back. Illustrated actual size.

80 cents; \$8.00 per dozen



No. 5451. MUSTARD SEED KEY CHAIN.

Beautiful tear-drop shape. Made of sparkling lucite. One side carries a genuine mustard seed sealed in a tiny chamber encircled with the words "Have Faith in God." The reverse side features Sallman's Head of Christ in many colors.

35 cents; \$3.50 per dozen



No. 4523. GAY CHRISTMAS PENCIL.

Beautiful holly design and Joyous Christmas in bright red on white background. Also with inscription, "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.—Luke 2:11." With eraser. Barrel $7\frac{1}{2}''$ long.

6 cents each in any quantity



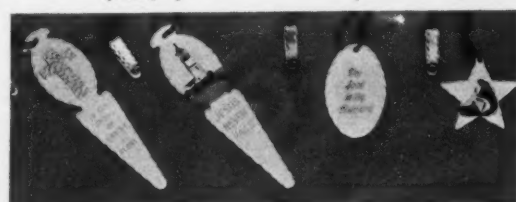
No. 5484. RED PLASTIC LEATHER BOOKMARK. With colorful pressed and dried Palestine flowers under cellophane frame, and with Bible text, "God answers Prayer." $10 \times 1\frac{1}{2}''$.

30 cents;
\$3.00 per dozen



No. 1054. WOVEN BLESSINGS BOOK-MARK. Illustration and text are woven with bright colors into a strong strip of rayon ribbon. Gives the impression of fine handcrafted needle-point. Beautiful design, rich textured material. $5\frac{1}{2}''$ long; $1\frac{1}{4}''$ wide. In cellophane envelope.

25 cents each;
\$2.50 per dozen



COPPER BOOKMARKS AND LETTER OPENERS. Hand-hammered pieces with highlighted embossed designs and texts. Each with clip and cord.

No. 5578. In the Cross of Christ I Glory (rugged cross). $\frac{1}{2}''$ high.

45 cents; \$4.80 per dozen

No. 5580. Jesus Never Fails (hand painted lighthouse). $\frac{1}{2}''$ high.

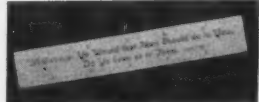
45 cents; \$4.80 per dozen

No. 5576. The Lord Is My Shepherd (text embossed). $2\frac{1}{2}''$ high.

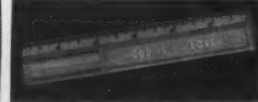
40 cents; \$4.20 per dozen

No. 5577. Madonna and Child (star design and hand painted). Diameter: $1\frac{1}{2}''$.

40 cents; \$4.20 per dozen



No. 5581. SOLID COPPER SIX INCH RULE. Brightly embossed lettering of The Golden Rule. Lacquered. 40 cents; \$4.20 per dozen



No. 5419. TRANSPARENT PLASTIC SIX INCH RULE. With magnifying glass at left end, and with "God is Love" stamped on the right end. 15 cents; \$1.50 per dozen

* See page 28 for Jewelry Tax

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The Cross SYMBOL OF OUR FAITH



ACTUAL SIZE ILLUSTRATIONS

- No. 4643. Bookmark set of 3 gold-plated emblems on red grosgrain ribbon on one link. $9\frac{1}{2}$ " long. \$1.25 each
- No. 4644. Same as above, but in sterling silver. \$2.25 each
- No. 5502. Hand-hammered copper bookmark with clip and cord to fit into backbone or front cover of book. Size $2\frac{1}{4}$ " x $1\frac{1}{2}$ ". 40 cents each; \$4.20 per dozen
- No. 4657. Cross with budded ends. Gold plated. $\frac{9}{16}$ " x $\frac{3}{8}$ ". Safety catch. 30 cents each; \$3.00 per dozen
- No. 4675. Size $\frac{3}{8}$ " x $\frac{1}{4}$ ". Gold plated. Screw back. Clutch catch. Gift boxed, 30 cents each; \$3.00 per dozen
- No. 4656. Size $\frac{1}{4}$ " x $\frac{3}{16}$ ". Gold plated. Screw back. 15 cents each; \$1.50 per dozen; \$10.00 per 100
- No. 4676. Size $\frac{3}{8}$ " x $\frac{1}{4}$ ". Gold plated. Pin back. Safe-clasp. Gift Boxed, 30 cents each; \$3.00 per dozen



MIRACLE CROSS

With the Lord's Prayer in complete form No. 4610. Diamond studded cross. Rhodium finish, with the Lord's Prayer magnified in midjet lens at cross-arms center. Size $1\frac{3}{4}$ " x $1\frac{1}{2}$ ". With $16\frac{1}{2}$ " chain. In transparent plastic jewel case, \$1.00; \$10.00 per dozen

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And for-



CLIP-ON STYLE TIE HOLDER

No. 4667. The favorite of many because it is easy to put on and take off and keeps the tie neat. Size $1\frac{3}{4}$ " x $\frac{3}{4}$ ". Gold plated. Gift Boxed, \$1.10

NATURE'S STONE CROSSES



No. 4616

Latin and Maltese stone crosses perfectly formed by nature. Found in a single quarry in the foothills of the Blue Ridge Mountains in Virginia. Untouched by human craftsmen other than the gold-filled mountings. Illustrated, approximate size. With black silk cord attached.

Gift Boxed, 75 cents each



No. 4617



CHROME CROSS for Choir Members

No. 4687. A beautiful chrome cross with a soft sheen. Size $2\frac{1}{2}$ " x $1\frac{1}{2}$ ". With $27\frac{1}{2}$ " black cord. 65 cents each; \$6.50 per dozen



WALNUT CROSS

No. 4750.

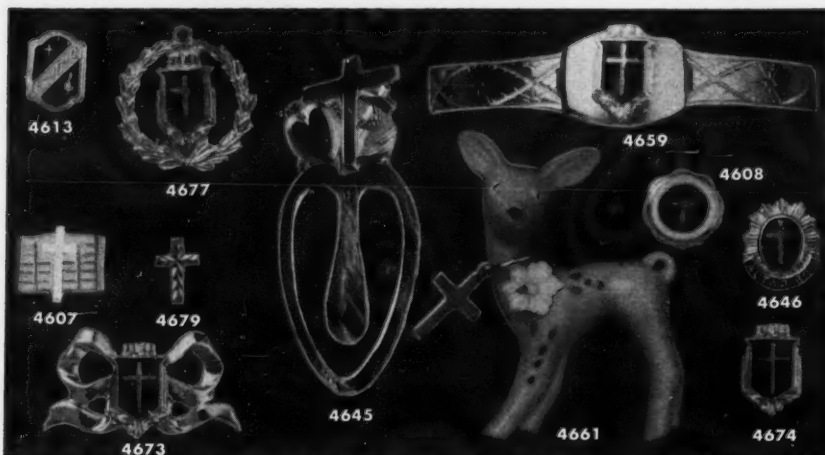
With silk cord and tassel. Size $1\frac{1}{2}$ " x $1\frac{1}{2}$ ". (Actual size a little larger than illustrated.) 35 cents



No. 4641.

CRUSADER'S CROSS PENDANT. Silver plated on pewter base, with silver plated brass chain. Size $2\frac{3}{4}$ " x $1\frac{1}{2}$ ". With descriptive leaflet.

Gift Boxed, \$4.00



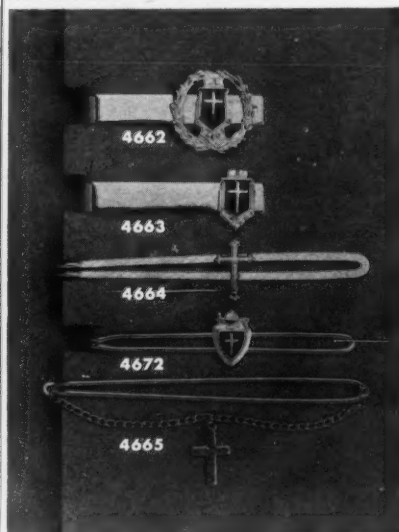
ACTUAL SIZE ILLUSTRATIONS

- No. 4613. Gold plated with blue enamel. Size $\frac{1}{2}$ " x $\frac{3}{8}$ ". Pin back. 30 cents each; \$3.00 per dozen
- No. 4607. Gold plated with white enamel. Size $\frac{1}{2}$ " x $\frac{3}{8}$ ". Pin back. 30 cents each; \$3.00 per dozen
- No. 4677. Gold plated with red enamel. With $16\frac{1}{2}$ " chain. Pendant $\frac{3}{4}$ ". Gift Boxed, \$1.00; \$10.00 per dozen
- No. 4679. Sterling Silver. Size $\frac{1}{2}$ " x $\frac{1}{8}$ ". Screw back. 30 cents each; \$3.00 per dozen
- No. 4643. Silver bookmark. Size $2\frac{1}{2}$ " x $\frac{1}{2}$ ". \$1.20 each; \$12.00 per dozen
- No. 4673. Gold plated brooch with red enamel. Size $1\frac{1}{2}$ " x $\frac{3}{8}$ ". 50 cents each; \$5.00 per dozen
- No. 4659. Gold plated bracelet with red enamel. $2\frac{3}{4}$ " diameter closed; $3\frac{1}{2}$ " opened. Boxed, \$1.10; \$10.00 per dozen
- No. 4661. Blue plastic fawn with gold cross. Size $1\frac{3}{4}$ " x $1\frac{1}{2}$ ". 40 cents each; \$4.00 per dozen
- No. 4608. Gold plated with blue and white enamel. Size $\frac{1}{2}$ " diameter. Screw back. 30 cents each; \$3.00 per dozen
- No. 4646. Altar Boy pin. Gold plated with red and blue enamel. Size $\frac{1}{2}$ " x $\frac{3}{8}$ ". Pin back. 40 cents each; \$4.00 per dozen
- No. 4674. Gold plated with blue enamel. Size $\frac{1}{2}$ " x $\frac{3}{8}$ ". Pin back. Safety clasp. 40 cents each; \$4.00 per dozen



No. 4680. Key of Heaven. Gold plated. Size $1\frac{1}{2}$ " x $1\frac{1}{2}$ ". (Matt. 16: 19). Pin back. (Little larger than illustrated.) 60 cents each; \$6.00 per dozen

No. 4638. Gold plated pin with red enamel. Size $1\frac{1}{2}$ " x $\frac{3}{8}$ ". Safety catch. (Little larger than illustrated.) 70 cents each; \$7.00 per dozen



TIE HOLDERS

Actual Size Larger Than Illustrated.

- No. 4662. Clip-on style. Size $1\frac{3}{4}$ " x $\frac{3}{8}$ ". Gold plated with red enamel. 65 cents each; \$6.50 per dozen
- No. 4663. Clip-on style. Size $1\frac{3}{4}$ " x $\frac{3}{8}$ ". Gold plated with red enamel. 60 cents each; \$6.00 per dozen
- No. 4664. Slide-on style. Size $2\frac{3}{4}$ " x $\frac{9}{16}$ ". Gold plated. 50 cents each; \$5.00 per dozen
- No. 4672. Slide-on style. Size $2\frac{3}{4}$ " x $\frac{1}{2}$ ". Gold plated with red enamel. 55 cents each; \$5.50 per dozen
- No. 4665. Gold plated cross attached by sliding ring for self adjustment. Gift Boxed, \$1.00 each; \$10.00 per dozen

Add 10% Federal Jewelry Tax except where purchased by the church as provided under Section 2400 of the Internal Revenue Code. Please see reverse side of order blank accompanying this catalog for required form to use in requesting the exemption, or please write us for free exemption forms. Please add 10 cents as share of postage on orders less than \$2.00. On orders over \$2.00 accompanied by cash delivery charges will be paid by us.

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The Cross SYMBOL OF OUR FAITH



CROSS PENDANTS WITH CHAIN

No. 4647. Latin Cross mounted with synthetic pearls. 1" x 9/16". Gold plated. 16" chain. Gift Boxed, 90 cents; \$9.00 per dozen

No. 4640. Celtic Cross. 1" x 3/4". Gold plated. 16" chain. Gift Boxed, 90 cents; \$9.00 per dozen

No. 4681. Cross with budded ends. 1 3/8" x 7/8". Gold plated. 16" chain. Gift Boxed, 90 cents; \$9.00 per dozen

No. 4642. Latin Cross. 1 5/8" x 1". Gold plated. 16" chain. Gift Boxed, 90 cents; \$9.00 per dozen

No. 4637. Same as above but in sterling silver. 16" chain. Gift Boxed, \$3.00

No. 4682. Latin Cross. 7/8" x 1 1/2". Sterling silver. 16" chain. Gift Boxed, \$1.35; \$12.50 per dozen

No. 4649. Cross with budded ends. 5/8" x 3/8". Gold plated. 16" chain. Gift Boxed, 60 cents; \$6.00 per dozen

No. 4666. Celtic Cross. 1 3/8" x 7/8". Sterling silver. 18" chain. Gift Boxed, \$3.00

No. 4650. Latin Cross. 1 1/4" x 3/4". Gold plated. 18" chain. Gift Boxed, \$1.10; \$11.00 per dozen

No. 4611. Decorated Cross. Imported from Holland. 1" x 1/2". Sterling silver. 16" chain. Gift Boxed, \$1.50; \$13.00 per dozen



IMPORTED FROM HOLLAND

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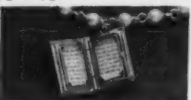


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with miniature Bible locket. Embossed cross on cover of Bible with complete text of The Lord's Prayer (trespass). Inside. 16" chain. Gold plated. Closed: 1 1/2" x 3/4"; open: 7/8" x 3/4". Gift Boxed, \$1.25; \$12.00 per dozen



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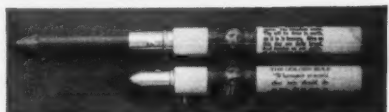
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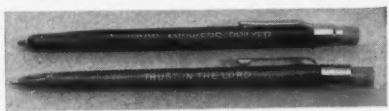


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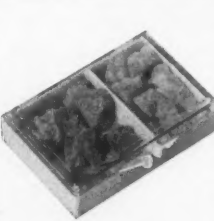
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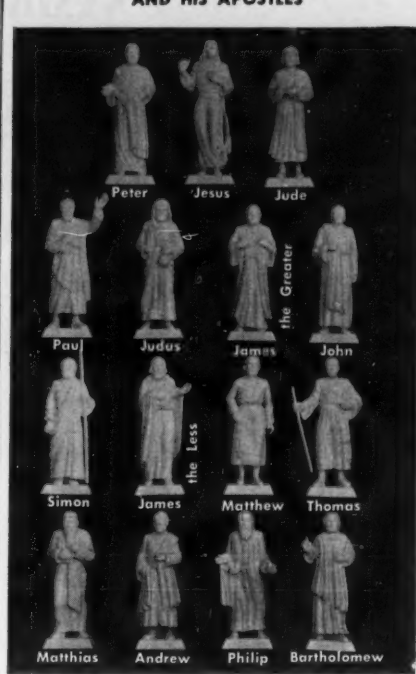
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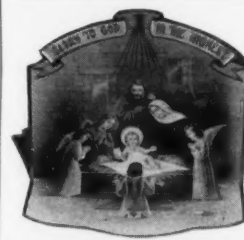
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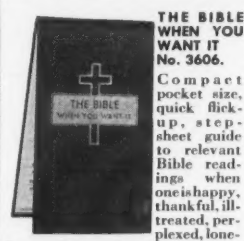


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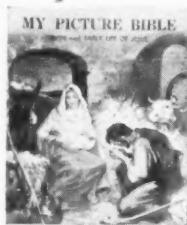
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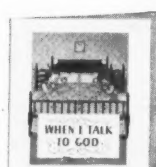
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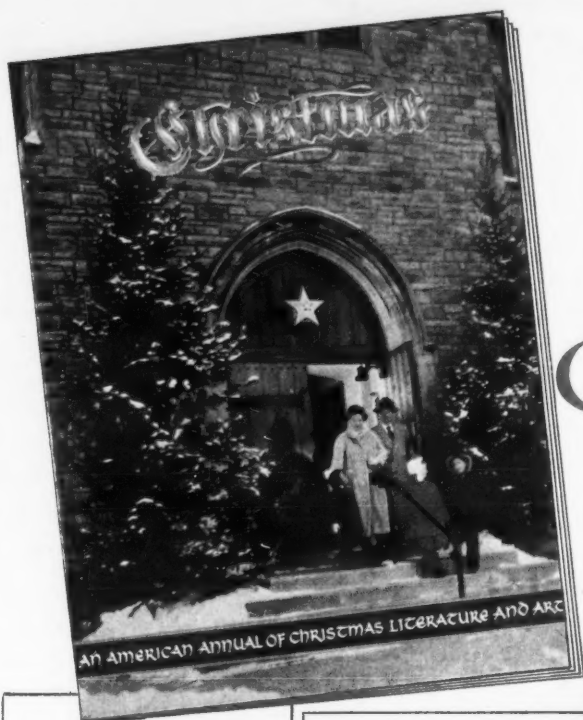
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